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Requests from teachers, interested individuals, organizations, and schools brought about the compilation of this general guide designed for teachers and non-educators concerned with Indian students. It is the result of numerous workshops conducted on the campus of Idaho State University. The document presents general information about geographic location of Indian reservations and groups, major problems of Indian education (language and cultural), and various instructional techniques designed to aid the students in their adjustment to the classroom and to cultural shock. A unit on the American Indian includes maps, Indian literature, a list of famous Indians (past and present), and a bibliography for further reading for students and teacher. (DK)

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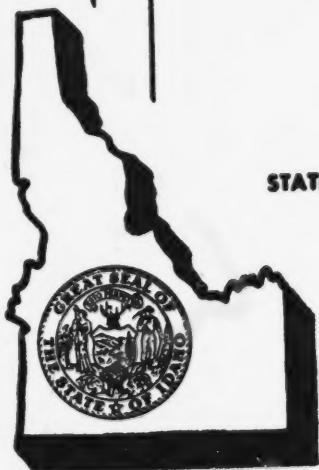
THERE'S AN INDIAN IN YOUR CLASSROOM

A GUIDE FOR TEACHERS



D. F. ENGELKING

STATE SUPERINTENDENT OF PUBLIC INSTRUCTION



STATE OF IDAHO
DEPARTMENT OF EDUCATION
BOISE, IDAHO

RC 003525

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State of Idaho
DEPARTMENT OF EDUCATION

"THERE'S AN INDIAN IN YOUR CLASSROOM"
A GUIDE FOR TEACHERS OF INDIAN CHILDREN
Revised July 1968

D. F. ENGELKING
State Superintendent of Public Instruction

Statehouse

Boise, Idaho

FOREWORD

"There's An Indian In Your Classroom" is a result of workshops conducted on campus at Idaho State University. Many requests from teachers, interested individuals, organizations, and schools, both from Idaho and other states, for written material that might be useful in the instruction of Indian students, brought about the need for this publication.

We hope this booklet will serve as a guide for teachers and non-educators who are concerned about the education of Indian children. If a better understanding of Indian students and Indian adults by our teachers results from this booklet, all of us who contributed to it will feel that our efforts have been worthwhile.

IDAHO STATE DEPARTMENT OF EDUCATION
INDIAN EDUCATION

ACKNOWLEDGEMENT

Special appreciation is extended to Mr. Wayne Pratt, Special Field Representative of the Commissioner of Indian Affairs and to Dr. Orpha McPherson, Education Specialist (B.I.A.) retired, who led the workshop during the first two weeks of the original writing of the booklet. Also to Mr. Ed Wight, Bureau of Indian Affairs who directed the organization and writing of the material and to Mr. Gordon Gunderson, Regional Office in Portland for his suggestions and help.

For this, the revised edition, special thanks again to Dr. Orpha McPherson, and to Norma Runyan, Education Specialist (B.I.A.) retired, for presenting the material contained in this edition.

For the art work found in "There's An Indian In Your Classroom" a grateful acknowledgement to Mrs. Barbara Pyle of the Idaho State Department of Education.

MAX SNOW
Director of Indian Education
and Public Law 874-815

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THERE'S AN INDIAN IN YOUR CLASSROOM

A Tentative Guide for Teaching Indian Children

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INTRODUCTION

One of the basic issues underlying the problems of Indian Education is a lack of understanding of who the American Indians are and what they are facing in their adjustment to life in the twentieth century.

The American Indians are not a single people with a single way of life or a single kind of educational need. Each group has its own unique history, its own unique way of life and its own problems. Any instructional program, to be worthwhile, must meet the specific needs of the group where it is to be used. No one curriculum can do this for the American Indian as a whole any more than one teaching method is best for every child.

The people we call American Indians, are made up of groups of people who speak languages as different from one another as Chinese, English and Swahili. There were more than three hundred very different American Indian languages in North America alone. A surprisingly large number of these languages still exist today. Many of these languages have been studied by linguists who have been able to group them into families of related languages. The languages spoken by the Eskimo in northern Canada and Alaska are grouped into one language family, Eskimo-Alute, along with the languages spoken by the native peoples of Greenland. Many of the Indians of western Canada speak Athabaskan languages. The Navaho and Apache, who live mostly in New Mexico and Arizona, also speak Athabaskan languages. Uto-Aztecan is the great language family to which the Shoshoni and Bannock belong. Paiute, Uta and Nahuatl the language of the Aztecs also belongs to this great linguistic grouping. Some linguists believe there are three more major linguistic divisions: Algonquian, existing in northeastern Canada and the United States but stretching across southern Canada and dipping into northern United States clear to the Pacific Coast; Penutian, occurring in the California valley and then in a large part of the states of Washington and Oregon; and finally Hokan-Siuxan, existing in the southeastern part of the United States, the great plains, southern California and parts of Arizona.

To appreciate how very different from one another these languages and large linguistic families are, remember that most of the languages in Europe, like German, French, Italian, Armenian, Russian and Spanish are grouped into one linguistic family that also includes most of the languages spoken in northern India! Think of the way a Spanish-American child pronounces English. How different is his accent from a child whose mother tongue is French or German. A program of instruction that will best help one of these children to speak better English will surely not be the best answer for the other two. The same is true for American Indians. Still, in this case, all of these children have a common problem in the broadest sense. They all need to be helped to speak better English.

Language diversity is not the only area where American Indian groups differ from one another. Some American Indians, like the Hopi and other Pueblo Groups in the southwestern United States lived in relatively large settled villages and towns with elaborate political organizations, highly structured religious institutions and a wealth of material possessions. Until construction of the Empire State Building in New York, the largest building in the United States was an apartment building constructed by the Pueblo Indians before the time of Spanish contact.

For people to live in settled communities of any size, it is necessary to develop technical specialists and a successful system of land utilization including farming, fishing, hunting and gathering. The people who settled along the northwest coast of Canada and the United States were master woodworkers and fishermen. They lived in large communal wooden structures in settled communities. The people in the American southeast, became known as the civilized tribes. They included the Creek, Chickasaw, Choctaw, Cherokee and the Seminole. The Caddo, Natchez, and most of the Quapaw were also skilled farmers. They planted perhaps as many as three separate crops in a growing season. They knew the advantages of crop rotation and fertilization. Many of their towns were fortified by stockades.

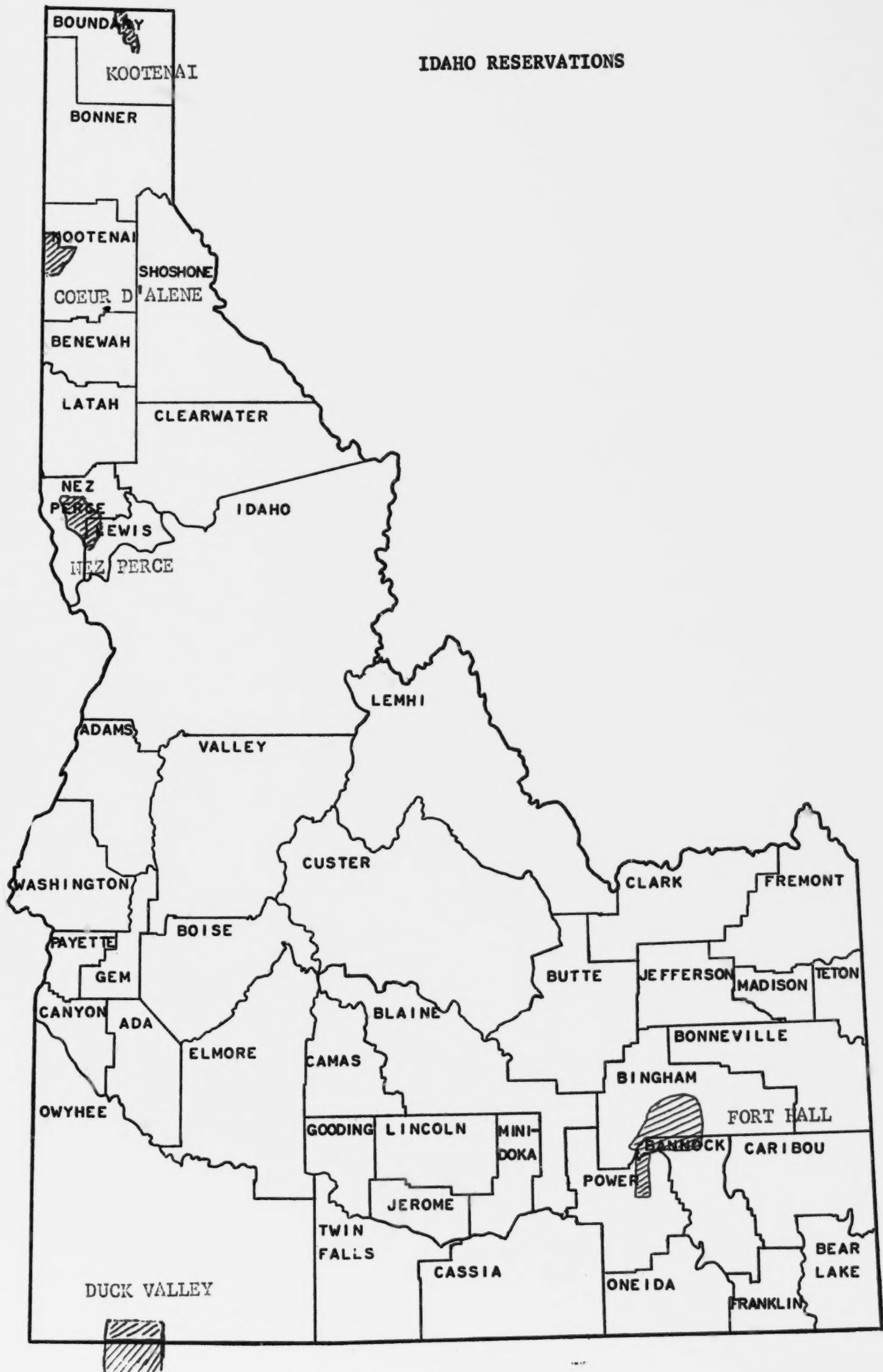
How different were the lives of these people from our usual stereotype of the American Indian clad in feathers, riding on a pinto pony, living in teepees and hunting buffalo. Even many of the buffalo-hunting Indians had been settled agriculturalists before the introduction of the horse. Surely the self image, personally perceived, and the actual needs of these people with their long history of a settled life, is very different from other peoples. Those groups which had lived by following the seasonal round of plants and game had little need for a strongly developed political organization or developed specialists. In this hard life, every man, woman, and child, had to be self-sufficient. A bulk of material possessions would only be a burden as the small family groups moved from place to place. The Shoshoni and Bannock peoples were groups who knew their natural environment intimately. They had to in order to survive. They depended on wild plants and animals. They had never been farmers as far as we know. For the most part, they were peaceful people who had to work hard collecting the wild resources of their area to stay alive.

For such people as the Shoshoni and Bannock, perhaps the adjustment to a twentieth century life is more difficult than for the more settled groups in other parts of the United States. Despite these differences almost all American Indian people have some of the same problems. These problems stem from the fact that they are a minority group in a rapidly growing and a highly competitive culture. In some instances American Indians have become lost in the changes of a way of living that was never their own. They have become simultaneously the living survival of the romantic figure in the past of a young nation struggling to develop a tradition, a cultural heritage, and at the same time the savage villain that killed and burned. The way of life that had meaning for the American Indian is gone. His continual contact

with the main stream of American life makes him feel inferior and somehow left out. He is ill-prepared to move into this foreign world and circumstances make it impossible for him to be what he once was. He is an individual caught between the present and the past, between his traditional values and those values that others seem to demand him to have. The first step in the chain of events that can help him to find himself is a sense of personal identity and pride.

As educators, our first step is to understand the tradition out of which these people have developed. This, however, is not enough, for traditions are constantly changing. It is essential that we learn about the condition, the beliefs, the problems as they exist today. The educational program for American Indians cannot be based on the reconstructed cultural patterns of the 17th and 18th centuries anymore than such a base would be meaningful to anyone else. This may seem to be an obvious statement, but educational practices and programs among American Indians over the years have leaned from one extreme to the other. On one hand we have tried to make the Indians more Indian; on the other hand we have tried to lift him directly out of his past and place him in an alien culture without trying to fully take into account his past and present.

All of this basically says that communication is a vital link in any educational program. Communication implies all those means by which we learn. Language is of course the most important key, but it is not the only thing. Visual perception, tactile sense, auditory discrimination of all that is around the individual must be understood to some extent and communicated in a meaningful way. Do you know that a Shoshone Indian may point by sticking out his lower lip in the desired direction? Meaningful communication can be accomplished in many ways. These things in turn can be learned through a variety of techniques. However, in order for them to have significance for the development of self pride and personal esteem, they must have meaning not only in the traditional culture of the child, but in the eyes of people outside this framework. Coexistence is not enough. Interaction that promotes sharing of experiences in a way where each party may give and receive with a feeling of mutual gain is important.



INDIAN RESERVATIONS IN IDAHO

	<u>Established</u>	<u>Population</u>	<u>Acreage</u>	
Coeur d'Alene	1867	711	69,435	
Duck Valley		980	293,714	Figures
Fort Hall	1867	2,600	523,917	from
Kootenai	1887	108	3,985	1963
Nez Perce	1895	1,524	92,685	census

COEUR d'ALENE RESERVATION

Coeur d'Alene, Idaho

In northern Idaho (Benewah and Kootenai Counties), along Lake Coeur d'Alene about 30 miles northwest of Spokane, Washington. Largely rolling farmlands and wooded foothills of the Bitterroot Mountains.

ATTRACTIONS: Cataldo Jesuit Mission, northeast of the reservation.

RECREATION: Lake fishing, boating, water skiing, camping and picnicking at Lake Coeur d'Alene and nearby smaller lakes; some stream fishing; deer and elk hunting.

POTENTIAL: Development of tribal land along Lake Coeur d'Alene (summer homes, boat landings, etc.); also possible development of hunting lodges, cabins, ski runs, etc.

DUCK VALLEY RESERVATION

Owyhee, Nevada (Western Shoshone)

In northern Nevada and southwestern Idaho. Excellent deer hunting country; and fishing. Opportunities for development of tourist cabins, organized hunting parties and the Duck Valley Reservoir has been improved for fishing.

FORT HALL RESERVATION

Fort Hall, Idaho

In southeastern Idaho, on American Falls Reservoir, about midway between Pocatello and Blackfoot, Idaho.

ATTRACTIONS: Wagon ruts of Old Oregon Trail; site of old Fort Hall, 13 miles west of present Fort Hall; Annual Ceremonial Indian Dances (late July or first of August) on reservation.

RECREATION: Trout fishing; duck and goose hunting; boating; water skiing, swimming at American Falls Reservoir.

FACILITIES: Lodging, restaurants at nearby towns.

POTENTIAL: Construction of boat docks along American Falls Reservoir; development of ski lift site.

KOOTENAI RESERVATION

Bonniers Ferry, Idaho

Scattered tracts of land lying near Canadian border and extending South about 30 miles. Mostly cut-over coniferous forest and farm and brush lands.

RECREATION: Big game hunting (deer, elk, bear); trout fishing in nearby streams and in Kootenai River (sturgeon); camping, hiking, swimming, boating etc. in nearby resort areas (Pen Oreille Lake, Priest Lake Recreational Area, Coeur d'Alene National Forest).

FACILITIES: Lodging, restaurants, etc. at Bonners Ferry.

NEZ PERCE RESERVATION

Lapwai, Idaho

In northcentral Idaho about 15 miles east of Lewiston, Idaho. Plateau country, with deep steep walled canyons. Scene of early Lewis and Clark Expedition in 1805.

ATTRACTIONS: Indian Ceremonial Dances (February); Spalding Log Cabin Mission and Museum at Spalding (Indian relics); site of old Lapwai Mission at Spalding.

RECREATION: Hunting (deer and elk), fishing (Salmon and steelhead).

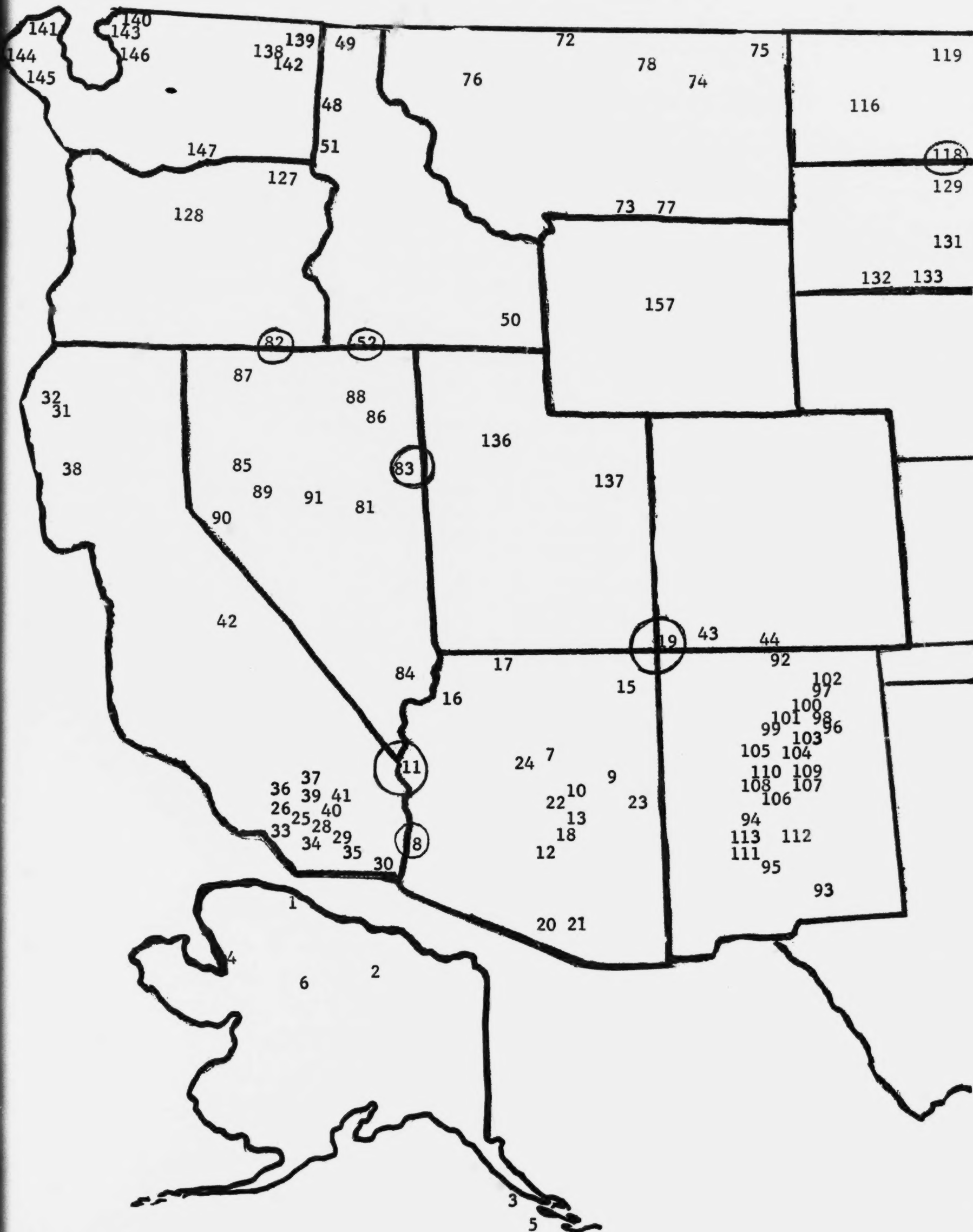
FACILITIES: Lodging, restaurants, also tourist facilities at Lewiston.

POTENTIAL: Further expansion and development of Indian village near Lapwai; similar development at site between Kamiah and Kooskia; also tourist lodges and cabins.



INDIAN RESERVATIONS, AREAS,
AND SETTLEMENTS IN THE
UNITED STATES







UNITED STATES INDIAN RESERVATIONS

ALASKA

1. Barrow
2. Fort Yukon (Athapaskan)
3. Klawock (Thlingit)
4. Kotzebue
5. Saxman (Thlingit)
6. Shungnak

ARIZONA

7. Camp Verde
8. Colorado River
9. Fort Apache
10. Fort McDowell
11. Fort Mohave, Ariz. & Calif.
12. Gila Bend
13. Gila River
14. Havasupai
15. Hopi
16. Hualapai
17. Kaibab
18. Maricopa (Ak-Chin)
19. Navajo, Ariz., New Mexico,
Utah, and Colorado
20. Papago
21. San Xavier
22. Salt River
23. San Carlos
24. Yavapai

CALIFORNIA

- (8) Colorado River
- (11) Fort Mohave
25. Barona
26. Cahuilla
27. Campo
28. Capitan Grande
29. Cuyapaipe
30. Fort Yuma
31. Hoopa Valley
32. Hoopa Valley Extension
33. LaJolla Mission

CALIFORNIA (continued)

34. Los Coyotes
35. Manzanita
36. Orango
37. Palm Springs (Auga Caliente)
38. Round Valley
39. Santa Rosa
40. Staysabel
41. Torres Martinez
42. Tule River

COLORADO

- (19) Navajo
43. Ute Mountain
44. Southern Ute

FLORIDA

45. Big Cypress (Seminole)
46. Brighton (Seminole)
47. Dania (Seminole)

IDAHO

48. Coeur d'Alene
49. Kootenai
50. Fort Hall
51. Nez Perce
52. Western Shoshone (Duck Valley)
Idaho and Nevada

IOWA

53. Sac and Fox Reservation

KANSAS

54. Iowa-Sac and Fox Settlements
55. Kickapoo Settlements
56. Potawatomi Settlements

MICHIGAN

- 57. Bay Mills
- 58. Beaver Island
- 59. Fox Island
- 60. Isabella
- 61. L'Anse (Keweenaw Bay)

MINNESOTA

- 62. Deer Creek
- 63. Fond DuLac
- 64. Grand Portage
- 65. Greater Leech Lake
- 66. Mille Lacs
- 67. Nett Lake
- 68. Red Lake
- 69. Vermillion Lake
- 70. White Earth

MISSISSIPPI

- 71. Choctaw

MONTANA

- 72. Blackfeet
- 73. Crow
- 74. Fort Belknap
- 75. Fort Peck
- 76. Flathead
- 77. North Cheyenne
- 78. Rocky Boys

NEBRASKA

- 79. Winnebago and Omaha
- 80. Ponc and Santee Sioux

NEVADA

- (52) Western Shoshone (Duck Valley)
- 81. Duckwater
- 82. Fort McDermitt, Nev. & Oregon
- 83. Goshute, Nevada and Utah
- 84. Moapa

NEVADA (continued)

- 85. Pyramid Lake
- 86. Ruby Valley
- 87. Summit Lake
- 88. Te-Moak
- 89. Walker River
- 90. Washoe
- 91. Yomba

NEW MEXICO

- (19) Navajo
- Apache Indian Reservations
- 92. Jicarilla
- 93. Mescalero
- Navajo Indian Reservations
- 94. Canoncito
- 95. Puertocito
- Northerly Pueblo Indian Reservations
- 96. Nambe
- 97. Picuris
- 98. Pojoaque
- 99. San Ildefonso
- 100. San Juan
- 101. Santa Clara
- 102. Taos
- 103. Tesuque
- Central Pueblo Indian Reservations
- 104. Cochiti
- 105. Jemez
- 106. Sandia
- 107. San Felipe
- 108. Santa Ana
- 109. Santo Domingo
- 110. Zia
- Southwestern Pueblo Indian Reservations
- 111. Acoma
- 112. Isleta
- 113. Laguna
- 114. Zuni

NORTH CAROLINA

- 115. Cherokee (Qualla Boundary)

NORTH DAKOTA

- 116. Fort Berthold
- 117. Fort Totten (Devil's Lake)
- 118. Standing Rock, N. & S. Dak.
- 119. Turtle Mountain

OKLAHOMAWestern Indian Areas

- 120. Cheyenne and Arapaho Tribes

Southwestern Indian Areas

- 121. Comanche, Kiowa, Apache, Caddo, Wichita and Delaware Tribes

Eastern Indian Areas

- 122. Five Civilized Tribes
Cherokee, Chickasaw, Chotaw, Creek and Seminole

East Central Indian Areas

- 123. Iowa Kickapoo, Sac and Fox, Patawatomi and Shawnee Tribes.

Northeastern Indian Areas

- 124. Osage Reservation
- 125. Quapaw, Delaware, Kaskaskia, Miami, Piankashaw, Wea, Ottawa, Peoria, Wyandotte, and Seneca-Cayuga Tribes

Northcentral Indian Areas

- 126. Otoe, Pawnee, Ponca, Tonkawa, and Kaw Tribes

OREGON

- (82) Fort McDermitt, Oregon & Nev.
- 127. Umatilla
- 128. Warm Springs

SOUTH DAKOTA

- (117) Standing Rock, N. & S. Dak.
- 129. Cheyenne River
- 130. Crow Creek
- 131. Lower Brule
- 132. Pine Ridge
- 133. Rosebut
- 134. Sisseton
- 135. Yankton

UTAH

- (19) Navajo
- (83) Goshute, Nevada and Utah
- 136. Skull Valley
- 137. Uintah and Ouray

WASHINGTON

- 138. Colville
- 139. Kalispel
- 140. Lummi
- 141. Makah
- 142. Spokane
- 143. Swinomish
- 144. Quileute
- 145. Quinault
- 146. Talalip
- 147. Yakima

WISCONSIN

- 148. Bad River
- 149. Forest County Patawatomi Comm.
- 150. Lac Corte Oreilles
- 151. Lac DuFlambeau
- 152. Mille Lacs
- 153. Mole Lake Chippewa Community
- 154. Oneida
- 155. St. Croix
- 156. Stockbridge (Munsee)

WYOMING

- 157. Wind River

Who is an Indian?

What has caused resentment on the part of the younger Indian generation?

What problems do the Indians face which keep them from progressing rapidly in today's world?

Why do Indian students drop out of school before graduation?

What can you do to help the Indian people in your community?

What can you do to enrich the lives of the Indian children in your classroom?

If an invasion force were to conquer the United States, and its numbers were such that we had to submit, and there seemed no possibility of again becoming the dominant culture, what would you do?

Would you reject or adopt their culture?

Would you cling to your present values, mores and traditions?

Would you try to pass them on to the next generation?

What did the Indian do?

TEACHER, THERE'S AN INDIAN IN YOUR CLASSROOM.

UNDERSTANDING INDIAN PEOPLE

What is your Indian Understanding Quotient?

1. Must an Indian have at least one-fourth degree Indian blood to attend Federal schools? Yes___No___
2. Are Indians taxpayers and not wards of the government? Yes___No___
3. Does the Indian population constitute less than 1% of the total population? Yes___No___
4. Can an Indian be elected President of the United States? Yes___No___
5. Are Indians citizens of the United States? Yes___No___
6. Did we make provisions for Indians in the political structure of the United States? Yes___No___
7. Does the government supply all Indians with living expenses? Yes___No___
8. Do all Indians receive welfare benefits from the government? Yes___No___
9. Is the Indian income very low in comparison to that of the non-Indian? Yes___No___
10. Does the Indian's background equip him for the present day economy? Yes___No___
11. Do Indians have a good self-image? Yes___No___
12. Are Indians a cooperative society rather than a competitive society? Yes___No___
13. Was it a common practice for Indian tribes to have orphans? Yes___No___
14. Have Indians practiced group control by criticizing their members? Yes___No___
15. Are all cultures always changing? Yes___No___
16. Do most people change when they see the value and the need of change? Yes___No___
17. Are Indians changing rapidly in the last few decades? Yes___No___
18. Should we make the first move toward cooperation with the Indian society? Yes___No___

The answers to these questions are found on page 16.



UNDERSTANDING INDIAN PEOPLE

What was your Indian Understanding Quotient?

1. Must an Indian have at least one-fourth degree Indian blood to attend Federal schools? Yes
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18. Should we make the first move toward cooperation with the Indian society? Yes

WHO IS AN INDIAN?

In the United States there are some 465,000 Indians of whom about 5,000 live in Idaho. Of this number more than 2,500 live on or near the Fort Hall Reservation, which is between Blackfoot and Pocatello, in eastern Idaho.

There is no standard definition of an Indian. Congress has not given a general definition by legislation, nor have the courts done so by interpretation. Tribal requirements also vary. Therefore, for all practical purposes we consider them American Aborigines. A person is considered as an Indian if he lives in an Indian community, and classifies himself as an Indian by his way of life, rather than by the degree of Indian blood.

Many Indian children tend to be shy, uncommunicative and reticent. They may be beset by language difficulties. Some of their reactions that invite teacher misunderstandings are rooted in Indian tradition and home conditions. Acceptance by non-Indian children can be improved through a thorough understanding of the cultural background of Indian people.

A person with one-fourth Indian blood or more, may be eligible for entrance into federal schools, if there are no available public schools nearby. The Congressional Act of 1924 made Indians citizens. Indians are not wards of the government, but in some cases, the government maintains trusteeship for the purpose of supervision, assistance and other services. Indians can and do vote, they do pay taxes. They do not receive regular welfare checks and many are self supporting and active in a non-Indian community. They are not a vanishing race, but are increasing in number because of better health practices. Average life expectancy in 1963 was 43.5 years, as compared to 70.2 years for the non-Indian.

The following characteristics while not necessarily restricted to Indian children, may be more pronounced in them.

___ lowering of head and eyes to show respect	___ non-competitive	___ truthful
___ shy	___ taciturn	___ honorable
___ artistic	___ loyal	___ respectful
___ athletic	___ stoic	___ superstitious
___ gregarious	___ curious	___ very sensitive
	___ low, soft voice	___ humble

SUMMARY OF UNDERSTANDING INDIAN PEOPLE.

Concepts to Remember:

1. An Indian with at least one-fourth Indian blood may be eligible to attend federal Indian schools. He is considered an Indian if he lives in an Indian community and lives as an Indian.
2. Intermountain School, Brigham City, Utah is the largest Indian school in the United States. (Approximately 2,000 students)
3. Indians are not "Vanishing Americans". As a result of better medical care, education and health practices, Indians are increasing in numbers.
4. The term non-Indian rather than white should be used.
5. An Indian can become President of the United States.
6. Indians pay taxes and are not wards of the government.
7. Most Indians consider themselves members of a tribe, rather than as individuals in a community.
8. Many Indians have a poor self-image.
9. Indians have never had a money economy background.
10. The Indian Reorganization Act of 1934 gave Indians self-government and self-direction.
11. Indians became United States citizens in 1924 by an Act of Congress.
12. Indians have practiced group control by criticizing each other.
13. Indians will not tell each other what to do.
14. A culture is always changing.
15. Indians seldom will take responsibility for each other's actions.
16. The traditional Indian society was not competitive.
17. Indian life is oriented toward leisure.
18. We made little or no provision for Indians in the political structure of our nation.
19. Indians establish rapport by asking "Who is your kin?" rather than "What do you do?".

20. Indians constitute approximately .2 of 1% of our population.
21. Contributions:
- (a) words to our language
 - (b) foods
 - (c) log cabin
 - (d) arts and crafts
 - (e) athletic achievements
 - (f) strategy in warfare
22. Indian tribes differed from one another in:
- (a) homes
 - (b) physical stature
 - (c) languages
 - (d) values
23. How Indian tribes were alike:
- (a) cooperative societies
 - (b) used shame as punishment rather than guilt
 - (c) "local", local government
 - (d) compact living quarters
 - (e) not time oriented as is Western culture
 - (f) not habituated to work
 - (g) not oriented to saving for the future
24. Indian tribes had no orphans
25. A poor home is better than an institution
26. All cultures are utilitarian. People change when they see the value and the need
27. Indians have very colorful traditions
28. Two misconceptions about Indians:
- (a) federal government supplies all Indians with checks
 - (b) all Indians receive welfare payments continually
29. The Indian income is generally very low compared to the income of the average non-Indian
30. There is little pressure from the home for students to obtain good grades, but there is some support for education
31. Indians have made rapid changes, especially in the last decade
32. Non-Indians should make the first move toward cooperation with the Indians

33. Indians sometimes are held back by their jealousy.
34. Some Indian homes have meager furnishings and are completely unequipped for study purposes.
35. Most Indians consider it offensive to be referred to as "squaw" or "buck". This reference shows very poor taste and disrespect by the user.



SELF-IMAGE

Where do I belong? At school I am expected to accept the non-Indian way. At home I am expected to accept the Indian way.

How would you feel if you were this child? He often has little knowledge of the English language and his ways of expressing his feelings are often misunderstood. He is ignored, or even shunned by many of his non-Indian classmates and he begins to wonder if he is any good. This creates little value for his life and he may choose to destroy himself rather than face life and its problems. This is evidenced in the increased incidences of attempted suicide, use of alcohol, or glue and gasoline sniffing.

In too many cases the child is not living in his own home. If he is living in his own home, often he may have only one parent. His father possibly has never held a steady job.

It is important for the teacher to know how the child feels about himself, his school, and about his friends. The teacher must build confidence and trust and let the child know that he is valued. Be sincere, treating him as an equal without overdoing it. The Indian child has a great deal of his culture to offer to his non-Indian classmates. Encourage him to share it. If he seems reluctant to respond, perhaps he needs special permission from home. As an example, he may have been forbidden to speak his native language in the classroom.

As teachers we can help the child gain a better image of himself, by doing the following:

1. Understand his background
2. Understand his characteristics
3. Be aware of his religious beliefs
4. Make allowances for superstitions
5. Know the home situation before making home assignments
6. Do not make promises or threats unless you intend to carry them out
7. Give the extras -- respect, love, help and understanding
8. Make patience a must
9. Help him feel proud to be an Indian
10. Praise individually and privately

11. Give the child adequate opportunity for self-expression in the classroom. (Clarification of his feelings)
12. Never use sarcasm or ridicule
13. Give the child time to adjust to the classroom and his peers
14. Never reject any student as unworthy or hopeless
15. Be aware constantly of the child's needs; know who he is; show that he is valued and has the freedom to explore the fulfillment of his needs
16. Be very careful not to offend the child or his people
17. Show concern for the Indian child and give him moments of undivided attention
18. Give the child opportunity to work as part of a group
19. Let the child experience success thus helping him to learn that he can be successful, not only as an individual but also in social living.
20. Be sure that good manners are constantly used, taught, and brought to the attention of the children.
21. Show respect at all times
22. Be firm, but fair

In conclusion, in order to understand these people we first must know ourselves. If you know a person well enough, you will find something to like. Abraham Lincoln said, "look for the good in people and you will surely find it".



CONTRIBUTIONS OF INDIANS

The Indians resisted the encroachment of the Europeans upon Indian lands when they realized that their very existence was threatened. And even though wars, uprisings and massacres retarded exploration and settlement at the price of much bloodshed, their contributions to our civilization are many.

Let us summarize some of them:

1. Indians served as guides in the early exploration of this hemisphere. Their trails became the roads and railroads over which the settlers advanced in search of new homes.
2. The log cabin was an adaptation of the Indian log or long-house.
3. Sites of Indian villages advantageously located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburg, Pocatello and countless others.
4. Fur traders visited Indian villages and held rendezvous. Their reports encouraged the land-hungry and adventurous people to move farther and farther inland.
5. The Indians assisted the English, French, Spanish and peoples of other European nations in the struggle for control of the new country.
6. The Indian has been immortalized in song, painting, art and sculpture.
7. Symbols such as the totem pole, thunderbird, sun and teepee as well as the Indian's love for color have had a prominent place in developing modern design.
8. Indian knowledge of areas where fine clays, used in making pottery and china has been passed to the white man and this was the beginning of the manufacturing of fine porcelain ware.
9. Indians cultivated and developed many plants that are very important in the world today. Some of them are white and sweet potatoes, corn, beans, tobacco, chocolate, peanuts, cotton, rubber and gum. Plants were also used for dyes, medicines, soap, clothes, shelters and baskets.

10. Many places in the United States have names of Indian origin. Approximately half of our states have Indian names.
11. Some Idaho names of Indian origin include: Pocatello, Tendoy, Bannock, Camas, Lemhi, Shoshone, Inkom, Kamiah, Potlatch, Nez Perce, Oneida and Minidoka.
12. Countless Indian words have become a part of the English language. Some sample words are: barbecue, cannibal, caribou, chipmunk, chocolate, cougar, hammock, hurricane, mahogany, moose, opossum, potato, skunk, squash, toboggan and woodchuck.
13. Games and recreational activities developed by Indians include: canoeing, tobogganing, snowshoeing, lacrosse, cat's cradle and bull roar.
14. Indians also have contributed a great deal to farming methods. The white settlers in colonial America might have starved if they had not copied Indian farming methods. At least one tribe, the Pima, had a well developed irrigation system.
15. Benjamin Franklin said that our idea of the Federal government, in which certain powers are conferred on a central government, and all other powers reserved to the states, was borrowed from the system of government of the Iroquoian League.
16. Indians were loyal in supporting the United States as shown by the high ratio of enlistment during the wars. Their work with the Signal Corps during World War II is an outstanding example.
17. Listed below are the names of our states which are of Indian derivation.

ALABAMA - From Alibamu, the name of a Muskogean tribe, meaning, "Those Who Clear Land for Agricultural Purposes".

ARIZONA - From the Papago word Arizonac, which probably means "Small Springs".

ARKANSAS - From Akansea, a tribe whose name means "Downstream People".

CONNECTICUT - Meaning, "River Whose Water is Driven by Tides or Winds".

DAKOTA - (North and South) Tribal name of the Sioux, meaning, "Allies".

IDAHO - From a word said to mean "Gem of the Mountains".

ILLINOIS - Meaning, "Men", the name of a confederacy of Algonquian tribes.

IOWA - The name of a tribe meaning "Sleepy Ones".

KENTUCKY - Said to be derived from the word "Kenta", meaning, "Field or Meadow".

MASSACHUSETTS - Name of an Algonquian tribe meaning, "At or About the Great Hill".

MICHIGAN - From the Indian word "Michigamea", meaning "Great Water".

MINNESOTA - A Dakota word meaning, "Whitish or Sky-tinted Water".

MISSISSIPPI - Algonquian word "misi" meaning "Great", and "sipi" meaning "Water".

MISSOURI - From the name of a tribe meaning, "Great Muddy" which refers to the river.

NEBRASKA - From an Oto word meaning, "Broad Water".

NEW MEXICO - Name of an Aztec god, Meritili.

OHIO - Iroquois word meaning, "Beautiful River".

OKLAHOMA - A Choctaw word meaning, "Red People".

TENNESSEE - The name of Cherokee settlement, the meaning unknown.

TEXAS - The name of a group of tribes meaning, "Friends" or "Allies".

UTAH - From the tribal name of the Ute, meaning is unknown.

WISCONSIN - The name of a group of tribes living on Wisconsin River.

MAJOR PROBLEMS IN INDIAN EDUCATION

With Suggested Approaches

Indian education presents complex problems. Differences in cultural backgrounds combined with language barriers comprise serious difficulties. It is important for parents to recognize the positive contribution school can make. We recommend the following:

Educational Objectives

- To prepare Indians for life on or off Indian reservations.
- To improve basic education.
- To restore pride in Indian culture.

Curriculum Emphasis

- Teach English as a second language.
- Guidance and counseling to promote cultural adjustment.
- Community development.
- Uses of Reservation resources.
- Development of industrial skills.

Some of the major problems concerning the education of Indian people are summarized as follows:

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

I. Education

- | | |
|--|---|
| 1. Language and Communication barriers | Teach English as a second language.
Teach rhythm, inflections, contractions.
Help children figure out word meanings by way word is used.
Allow time for Indian children to translate mentally.
Build pride in being bi-lingual.
Encourage use of English in homes.
Encourage use of native tongue in classrooms - Non Indians learn Indian words etc.
Teach understanding of idioms.
Encourage speech clubs and participation in school activities. |
|--|---|

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

Education (continued)

2. Building a positive self image

Teach the whys. Example: We learn English. Not because Indian isn't a good language. Teach historical pride. Teach mutual tolerance for differences in cultural values. Build self-confidence.

3. Attendance

Use counselors.
Inform parents immediately of any absence.
Discuss importance of attendance.

4. Parental cooperation

Teachers must take the first step. Emphasize how much parents' help is needed. Encourage Indian parents to participate in demonstrations of crafts, sharing of Indian legends, and involvement in P.T.A.

5. Adult Education

Include parents in class films, discussions, and programs whenever possible. Promote adult education through Agency, County Extension office, School District, University programs, and State Department of Education.

6. Drop Outs

Make a strong appeal when school starts. Help students feel wanted. Encourage participation in extra-curricular activities. Make personal contact ahead of time, to have students return following vacation.

7. Lack of Understanding

Provide subject matter of interest to all students. Learn as much as possible about Indian culture--be aware of the differences of values. Seek information about each individual Indian student.

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

Education (continued)

8. Curriculum

Provide a flexible and varied program.
Emphasize English as a second language.
Use real objects to provide association of words and meanings.
Provide vocational training.

9. Counseling

Special orientation for counselors is extremely important.
Consult Tribal Education Committee as a valuable resource.

II. Health

1. Diet and Foods

Instruction in basic food needs.
School lunch program.
Experiments with mice by older students.
Use health and sanitation resource people.
Install milk, juice, and fruit machines.
Display colorful food charts.

2. Disease control

Stress Immunization programs.
Teach preventative measures.

3. Sanitation

Instruction and discussion on the use of lavatories and toilets.
Stress personal hygiene.
Dental hygiene (Use clinical advisors.
Use charts and films. Invite parents.
Put mirrors in classrooms.

4. Alcohol and Drug Control

Show films and distribute brochures on excessive drinking and drug usage.
Include current events.
Engage well-known Indian speakers.
Cultivate personal guidance with individual students.
Discuss methods of overcoming frustration, boredom, and discrimination.
Discuss danger of accepting cigarettes as gifts. (Marijuana)
Consult A.A. on alcoholism.

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

II. Health (continued)

5. Glue and Gasoline

Give examples of these dangers.
Ask a nurse or doctor to counsel students.
Discuss possibility of brain damage.
Consult specialists on mental retardation.

III. Cultural Differences

1. Shyness, Silence and Hostility

Understand excessive shyness as a common Indian characteristic.
Show genuine interest in the Indian child as a person.
Praise individually and in private.
Encourage personal contact with other students.
Teams selected by numbering, colors, etc.
Group participation arranged by teacher.
Use choral reading, puppets, songs, non-personal recitations, role-playing, and hobby shows.

2. Integration in Public Schools

Indian educational counselor.
Indian parents as teacher aides.
Association of students with persons other than teachers; bus drivers, lunch workers, janitors, librarians, and many others.

3. Different Time Concept

Teach time concept and the importance of being punctual. (Catch bus on time)
Correlate with employment.
Teach long-range. Indian children may be oriented toward present only.

4. Not Future Oriented

Show importance of planning for the future.
Use short-range goals in classrooms to experience immediate success, moving toward long-range goals.

PROBLEMS

m SUGGESTED APPROACHES FOR SCHOOLS

Cultural Differences (continued)

- | | |
|--|--|
| 5. Not Hard-work oriented | Discuss and stress importance of work.
Show how satisfaction may be achieved from a job well done. |
| 6. Sensitive; easily discouraged | Develop projects at which they can succeed.
Have proper and adequate materials on hand for projects. |
| 7. Reluctance to lead | Understand that Indian culture is non-competitive. They don't want to show-off.
Use Indian students as teachers or leaders.
Develop projects which require individual achievement.
Encourage games and playground activities. |
| 8. Utilization of modern conveniences | Use of playground facilities in the lower grades. Include lavatories.
Instruction in homemaking at all levels. The use of laundromats and the care of appliances, etc. |
| 9. Mis-trust of non-Indians | Show confidence in the Indian child.
Carry out promises; speak only truths.
Educate non-Indian children to be honorable in relationships with Indian children.
Keep confidential matters strictly confidential. |
| 10. Jealousy within tribes | Discuss harm engendered by jealousy.
Begin with sharing on the playground.
Set the atmosphere within the classroom. |
| 11. Ridicule by Indians and non-Indians. | Build better relationships.
Encourage mutual respect and courtesy toward one another.
Discuss value differences. |

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

Cultural Differences (continued)

12. Superstitions

Educate children to have mutual respect and tolerance of religious beliefs and superstitions.

13. Weak discipline

Meet with tribal groups and discuss problems of discipline.
Show that all children respond more readily to firm and fair discipline.
Hold children to high standards.

14. Marriage and family life
(Marriage ties are often easily broken)

Children may be cared for by grandparents or other relatives.
Make yourself aware of this.

IV. Economic Problems

1. Money Management

Have a course in money management.
Teach economics in all grades.
Invite adults.
Practical math application.
Field trips to the store, banks, etc.
Budgeting - teach wise use and care of belongings and savings plans.
Ask parents to buy things for children, sometimes we expect too little.
Teach correlation between education and earning power.
Show that trained people draw industry.
Stress the need for more industry on the reservations.
Show what trade and technical training can do.
More local Indian employment through teaching dependability.
Provide racks of paperback books for purchase in schools.

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

Economic Problems (continued)

2. Homes

Instruction in homemaking and shop.
Teach the concept of paying rent, taxes, insurance, etc.
Adult education.
Children participating in responsibilities at all levels with constant follow through.
Teach basic economy so that youngsters are not extravagant.

3. Large families

Instruction in family planning through birth control.
Excellent films and books are available.
Instruction in care and bathing of children.
Demonstrations in food preparation and conservation.
Clothing construction and laundering.
How to use and repair appliances.

V. Periphery

1. Discrimination in surrounding community

Educate community through press, radio, and public meetings.
Stress participation of Indians in civic activity. (School boards, public offices, organizations.)
Encourage better understanding of Indians.
Have reports on special events such as festivals, Indian dances, or horseraces which are for the public.
Invite Indian adults to judge school activities. (Art shows, style shows, speech events, sports, etc.)

VI. Social and Welfare

1. Indian prejudice against those who work

Use examples of successful Indians.
Stress importance of work.
Help children experience satisfaction through work at school.

PROBLEMS

SUGGESTED APPROACHES FOR SCHOOLS

Social and Welfare (continued)

2. Home background may be deficient

While students are young, discuss values of good home environment. Encourage vocational training and education beyond high school. Discourage dependence upon welfare. Encourage parents to participate in school affairs.

VII. Different Value System

1. Acculturation
(Transition to non-Indian culture)

Discuss the fact that world culture is constantly changing. Explain that everyone makes changes. Show respect for the value of Indian culture and encourage them to retain valuable features. Teach non-Indian customs and manners.

2. Racial prejudice

Stress mutual understanding. Accept the Indian as an individual. Remember -- because of their background, Indians have to catch up and then keep up!

3. Religious diversity
(Conflict over beliefs)

Understand and respect their beliefs. Emphasize the similarities of various religions - seek assistance from religious leaders.

COMMON ERRORS MADE BY TEACHERS

Praising publicly (Indian children should be praised privately).

Scolding a child. (Indian parents do not scold children).

Expecting an Indian child to look you in the eyes. In his tradition lowering eyes and head shows respect.

Not keeping confidential matters that are confidential.

Making promises one cannot fulfill.

Assuming child's natural parents are caring for him.

"Scaring" at Indian children. They consider this impolite.

Referring to Indians as "squaws" and "bucks" is equivalent to using the term "nigger" for negros.

Assuming child understands your meaning when he knows words. Example: "Come here" said to an Indian child leaves question in his mind; should one person respond, or two, or more? When should he respond, now or later? Consider that there might also be a hearing problem when he does not respond.

Expecting Indians to go home (leave) without being dismissed.

Expecting Indians to tell you if they don't understand. Some Indians are not allowed to ask questions.

Expecting Indian children to respond individually. They respond better in groups. Progress towards individual response will be gradually.

Using out-dated expressions which have no meaning for children.

Expecting discipline from Indian parents. They are permissive, don't want to frustrate children.

Expecting our cultural responses -- such as "thank you" -- some tribes had no word for "thank you". Handshake is only touching hands, not gripping hands.

Expecting a child to talk about himself before you tell about yourself.

Use of idioms which might cause confusion. Examples: Fork in the road, tied up, check-money? stop? investigate?. Develop a list and discuss meanings.

Common Errors Made by Teachers (continued)

Giving impressions to news media that Indians are inferior.

Failure to call on Indian children. Continue to call on them don't ignore them simply because they fail to respond.

SOME DIFFERING CUSTOMS AND/OR BELIEFS

Indian

Non-Indian

An owl may be bad luck.

Black cat may be bad luck. Avoid the number 13.

Falling down during a dance is a bad omen

Wishing performers good luck is taboo, instead say "Break A Leg".

Navahos burn hogan of dead, won't bury own dead.

Won't go through a cemetery at night.

Questions should be repeated three times before being answered.

Don't light three different people's cigarettes from one match.

Abstain from food and drink during Sun Dance.

Abstain from food and drink, during Fast Week or Lent.

Wearing different headbands as status symbols.

Wearing star, bars, or pins on lapels as status symbols.

Consulting medicine man.

Consulting psychiatrist.

Use of spokesman instead of individual response.

Use of a mediation board in negotiations.

Suggestion: Teachers and students may develop a more comprehensive list together.

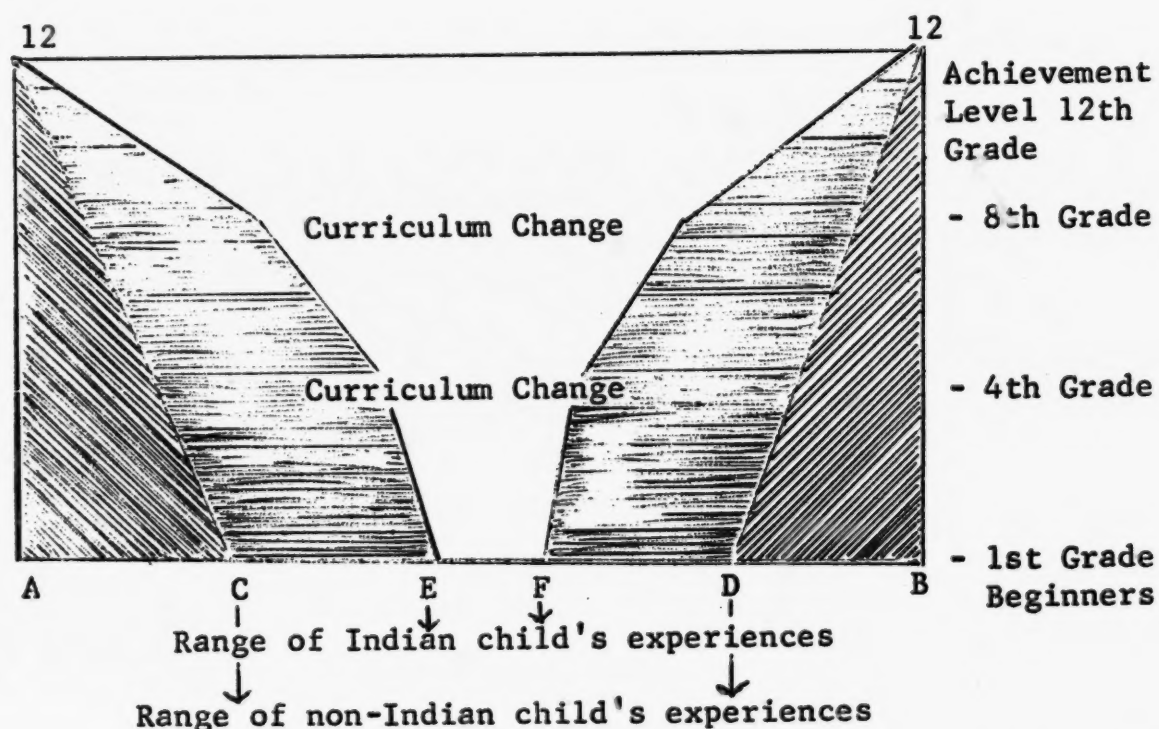


Achievement Based on Experiences

In the early years of schooling, learning is based on personal experiences. The non-Indian child has a relatively wide range of experiences in the modern world. The Indian child's experiences are limited to the reservation and the peripheral community. They are rich experiences but limited in variety and scope.

The experience chart below illustrates the differences.

EXPERIENCE AND ACHIEVEMENT



- AB - represents the range of experiences necessary for a student to achieve a high school education.
- CD - represents non-Indian range of experience upon entering the first grade.
- EF - represents the Indian child's range of experience upon entering the first grade. It is apparent that Indian children must not only catch up but also keep up.
- 12/12 - represents the range of experience of the Indian and non-Indian high school graduate. However, the longer route E-12 and F-12 may take the Indian child some years longer to achieve.

The school curriculum is based primarily on the non-Indian's background. Therefore, the Indian child becomes lost in some aspects of learning while the non-Indian child can relate to his personal experiences.

The teacher of Indian children must broaden experience opportunities and provide for academic advancement. It would be beneficial for the teacher to have an Indian parent with some training to come into the classroom as a teacher's aide, especially with the use of Indian resource people. To meet the special needs of Indian students the school should provide an enrichment program to expose these children to opportunities outside their own environment.

An Indian child is first of all a child and secondly an Indian. Anyone who teaches accepts a child first because he is a child and then becomes aware of individual differences in ability and background. When a teacher does this with Indian children her attitude is imitated by the children and an Indian child will more readily become comfortable and a happy member of the class.



SPEECH AND LANGUAGE PROBLEMS

Non-English speaking beginners learn a second language as they did the first language. Through first-hand experiences they associate the names with things in the environment. In recent years, there has been an intensified effort to teach English effectively to bi-lingual school children such as Indians and Spanish Americans. There are two programs in use, namely: E.S.L. and T.E.F.L. (English as a Second Language and Teaching English a Foreign Language).

Problems are encountered when speech patterns differ from those in the first language. The technique employed in teaching in simple terms is as follows:

A pattern is given several times by the teacher at the same speed with the same tone and emphasis. It is then repeated in unison by the class, then by the teacher and class, teacher and group, teacher and pupil. /

Since this type of drill soon become monotonous, we are advised not to use this method exclusively. Variations may be used as follows:

1. Mimicry - memorization
2. Conscious choice
3. Pattern practice
4. Free selection

Problems arise where the first language has no parallel concept in the second language as: the concept of sex, "he" and "she" and related forms. "Go" and "time".

The agreement of verbs with the subject is another source of trouble. Tense forms: come, came, coming.

If the teacher is not careful, the child will think the articles both definite and indefinite are a part of the word. "I saw an a snake".

Non-English speaking people have trouble hearing many English sounds. This greatly increases the problems of the many Indian children who are in the process of learning English. For example, in the Shoshone language there is no difference between the initial consonant sounds of "p" and "b", "k" and "g", or "t" and "d". This means the Indian child will hear no difference between "pat" and "bat", "curl" and "girl", or "Ted" and "dead".

The teacher must be aware of this sort of language problem. The reason the child makes the errors he makes, may be that he simply does not hear the sounds correctly. As the child makes these errors, keep a record of them and have special study sessions in which you work only on hearing and using these sounds. The tape recorder may be a valuable tool for correcting these problems.

Many of the preschool and first grade Indian children have auditory problems which hinder their fluency for learning English. These auditory problems are usually slight and are a result of severe colds and sore throats. The teacher should be perceptive and utilize methods of instruction which incorporates speech therapy and linguistic techniques.

Examples: Distinguish between nasal and guttural sounds.
Distinguish between aspirated and nonaspirated sounds.
Distinguish between labial and bilabial sounds.
Use charts which show the position of the tongue and lips.

In some Indian languages the people have a separate and different word for their maternal grandfather and their paternal grandfather, as well as a separate term for the maternal grandmother and paternal grandmother. This of course, can cause difficulties for the children when they try to understand what we mean when we say grandmother or grandfather.

This is not the only place where kinship terms may be confusing. Some languages do not have a separate word for cousins, but think of all cousins as brothers and sisters. It follows from this that in these languages there may not be a term for aunt or uncle, but all uncles are called father and all aunts are called mother.

The problems encountered with the English idioms must be dealt with in the classroom. A child who was told to walk until he came to a fork in the road and then turn right, came back very confused when he found no fork.

There are many ways these can be taught.

1. Have children be alert for them. Make an experience chart of idioms and their definitions.
2. The children give idioms as they would riddles and the class tries to "interpret" them.
3. Ask the Indian children to give examples of their idioms.

There are many techniques listed in Teaching Oral English to Non-English Speakers, by S. William Benton, Kwethluk, Alaska. Other excellent references on teaching English are listed in Section D. of this booklet.



BUILDING PRIDE IN INDIAN HERITAGE

Closely akin to the problem of a poor self-image is the loss of pride in the racial heritage. This is particularly true of many Indian children. One tribal council in the Northwest asked the local school principal to comment on the Indian dropouts and their problems. He said, "Of the many problems facing the teachers who teach the Indian children, are the concern of the Indian children's attitude towards the town, school, fellow students and of their being Indians".

In a study involving a thousand teenage Indian boys and girls from fifteen tribes, the students listed some very negative concepts as descriptive of themselves. This is in sharp contrast to what teenagers usually think of themselves. Similarly an extensive research report from Alaska revealed "deep feeling of inadequacy and inferiority" on the part of native students.

The mounting research along with increasing juvenile problems should alert the school to the needs of the Indian teenager. In addition to the usual problems of growing up, he must adjust to his being different, to his "Indianness", to rapid cultural changes and to his sudden awareness of the problems that further isolate the Indian community (sub-standard housing, poverty, under education, etc.)

Perhaps a way to reverse the present trend is to endeavor to build pride in the Indian heritage. One public school system offers a civics course on the local tribal government. The constitution, by-laws, code and published history of the local tribe, are studied in depth. How else is the Indian child to learn of his tribe, its history, its heroes, and its place in the state and the nation?

Sources for knowledge of his heritage include his family, tribal members and the recorded histories. The school might well use all of these sources in developing a program aimed at building pride in the Indian heritage. Other suggestions include:

1. A careful study of Indian contributions to the American way of life.
2. Develop understanding of the importance of the individual, the equality of all races and the achievement and personal satisfaction that can come from mastering two languages.

Our present-day Indians are achieving and competing successfully in our society when they have the training and education. Indians as well as non-Indians achievements should be told on bulletin boards, in classroom reports and through special school activities.

THE INDIAN STUDENT AND HIS CLASSMATES

In most schools Indians and non-Indians get along very well, but sometimes there will be evidence of lack of understanding or animosity on the part of the two groups. Studies have shown that elementary school Indians and non-Indians play and work willingly together, but a gulf comes between the groups when they reach junior high school. The following suggestions might be helpful in improving relations between Indians and non-Indians in the schools.

1. Soon after school begins in the fall, send the Indian students, if there are only a few, out of the room on an errand. While they are gone, hold a discussion with the non-Indian pupils about important contributions the Indians have made to our civilization in the past and our good fortune in having Indian students in school today because they can teach us a great deal. Develop suggestions concerning ways the Indians can be made to feel welcome and be a part of the school.
2. Encourage Indian students and their parents to contribute to the education of non-Indians through classroom demonstrations of beading, hide tanning, preparation of native foods, and the use of native materials. Ask them to teach Indian songs, games, dances and tell stories.
3. Teach a unit in social studies on Indians.
4. Have an Indian display in the classroom. It might consist of pictures and descriptions of great Indians, samples of plants that the Indians domesticated, Indian arts and crafts, and other natural resources. Ask the Indian students to contribute what they will to this display.
5. Invite adult Indians, preferably parents, to the class to give lectures or demonstrations on beadwork, Indian medicines - any aspect of Indian life.
6. Assign Indian and non-Indian students to work together as much as possible on committees, in buzz sessions, under the buddy system, and encourage exchange visits.
7. Ask an Indian and a non-Indian pair to prepare and present a game for physical education or to prepare an art lesson. Give them as much assistance as they need.
8. Give the Indian students many opportunities for leadership. Do not press too hard if they are reluctant.

9. Do not group all academic work according to reading ability of the students. If you do, the Indian students may be grouped together too often.
10. Have your class write and produce a play or puppet show describing important Indian contributions to the world and episodes from history in which Indians and non-Indians helped one another.
11. Go more than half-way in an attempt to become well acquainted with Indian parents and their problems. Issue a special invitation to school events and be especially friendly when you encounter Indian parents. Invite Indian mothers to be room mothers. Invite any Indians who are willing to help in any way with school events. Students and their parents may be asked to make posters for the school carnival. If the parents see the need of supporting the school program, their children are likely to relate to their fellow students in a positive way.
12. Be understanding and friendly with Indian students but do not be afraid to make them accept the consequences of their actions when they are clearly in the wrong.
13. Bridge the gap between the two cultures as much as you can. Field trips are an excellent way to do this.
Example: Trips could be taken to banks and stores in the areas to enrich the life of the Indian students, and trips could be taken to the Indian Agency, Indian museums, etc. to add to the experience of the non-Indian students.
14. The school district should utilize people who relate well to Indians. These people might be appointed as family-school counselors. They would not necessarily need to have formal training.
15. Suggested in-school activities to bring Indian and non-Indian students together.
 - a. Classroom projects, science projects, bulletin board projects and general displays.
 - b. Indian language club. Encourage both Indian and non-Indians to participate. If an Indian student is proficient in the Indian language he could instruct, if not, an adult could do this.
 - c. Indian Dance Club. Open to Indians and non-Indians.
 - d. Numerous clubs, organizations and societies should be available to students. Indians should be encouraged to assume leadership and responsibility in these organizations.

15. continued-

- e. The school should encourage out-of-school participation of Indian students in 4H, Scouting, church and recreational activities.

16. Always be especially considerate and courteous.

* * * *

Kind--- as the warmth of campfires
during the seasons of snow

Warm--- as the animal robes covering me
in the land of dreams

Loving--- as a she dog, clinging to her pups

Caring--- as the concern of the Great Spirit above us

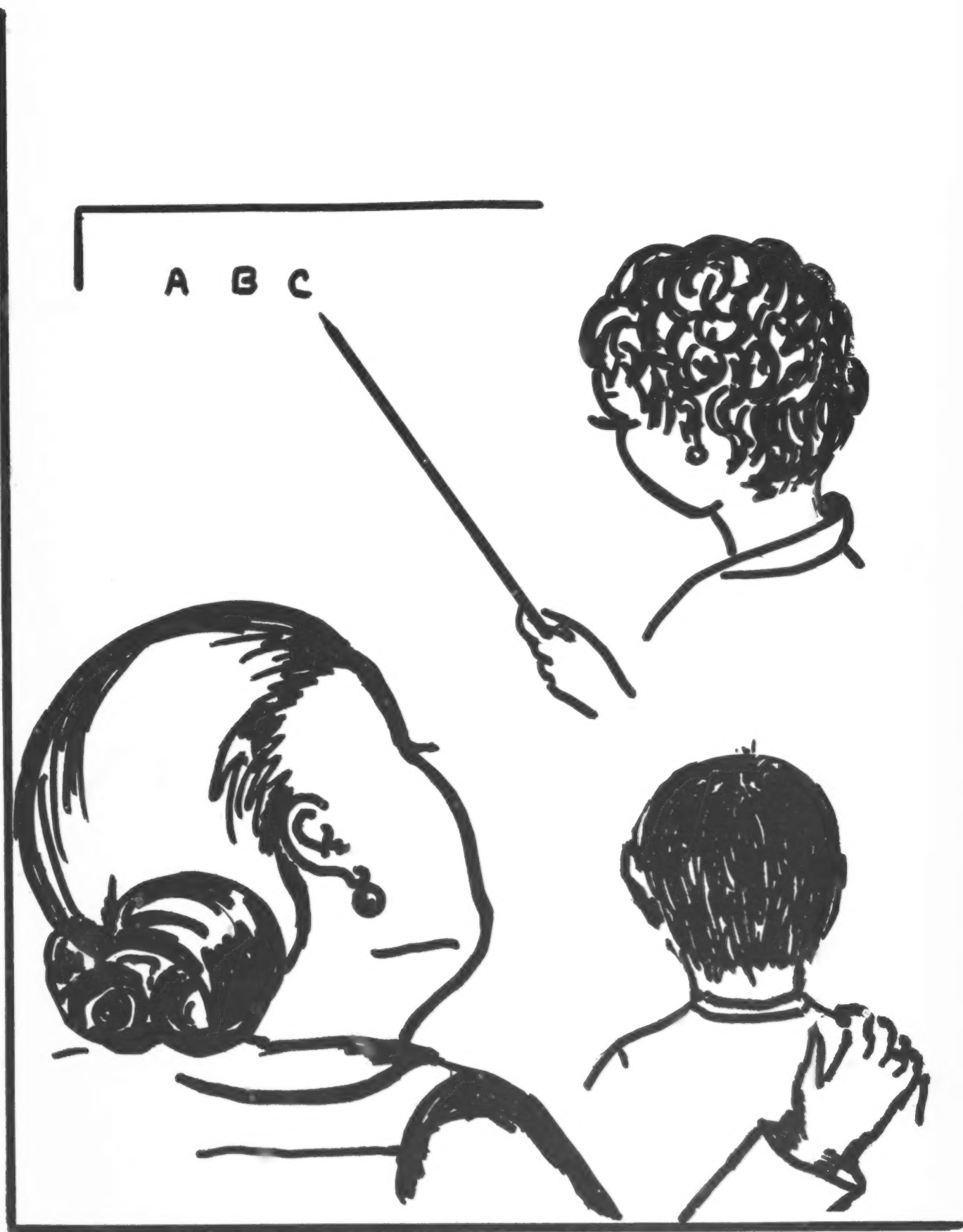
Helping--- as the earth and sky supply the needs
of all men

Teaching--- as Nature instructed my forefathers

Watchful--- as proud mountains

All this she was
But she traveled to that land beyond the sun
Good mothers do that!

---Loyal Shegonee



INVOLVING INDIAN PARENTS IN SCHOOL AFFAIRS

Interest in, enthusiasm for and understanding of a program or problem will come with personal involvement. This was illustrated by Indian parents who were invited to the school for a series of orientation meetings. They sat and listened politely but did not respond. The discouraged instructor thought they had gained nothing from the course. However, soon the teachers noted that the very high record of absenteeism had dwindled to almost no absenteeism. With understanding had come cooperation.

Records prove that in some schools Indian children are absent as much as a total of two years in an eight-year period. Tests show they fall below grade level. If the actual time these children were in school was considered, their achievement would be average for their age.

Research shows that the timing is now right. The Indian people seem ready to help build the bridge over the gap between the two cultures. Get started! Start tomorrow! - - No, start today!

Some ways of involving Indian parents in the school program

- Ask Indian mothers to help in the library or to tell stories or legends.
- Invite Indian parents to be responsible for the monthly decorations of a bulletin board in the hall or library.
- Invite Indian parents to a program at school. Greet them warmly and make them feel welcome. Serve refreshments.
- Encourage Indian parents to attend a workshop to discuss problems facing Indians.
- Ask Indian parents to demonstrate tanning a hide, making jewelry, or any other skills they may have.
- Request Indian mothers to cook Indian food at school.
- Employ Indian mothers as teachers aides.
- Offer the services of a home extension agent as a contact between home and school.
- Schedule athletic events which Indians parents can attend.
- Offer adult education classes for Indian parents.
- Make available a booth at the P.T.A. carnival for Indian people to display and sell arts and crafts or other appropriate items.

- Extend an invitation to Indian parents to attend special events and activities in the classroom.
- Encourage Indian people to become candidates in school board elections.
- Schedule parent-teacher conferences with Indian parents.
- Invite the tribal education committee to attend school board meetings.
- Employ Indian mothers as cafeteria workers.
- Ask Indian people to present a program at P.T.A.
- Assign Indian mothers to participate in P.T.A. activities such as room mothers and hostesses.
- Involve Indian parents in arts and crafts instruction.
- Use Indian people and tribal council members to help with the summer recreation program.
- Invite both parents and pupils to view films on pertinent subjects such as safety, school activities, health, cleanliness, recreation, and on other Indian tribes.
- Have the students of English or journalism classes go to the Indian parents who are unable to come to the school and interview them. The students should be trained in asking questions of the older Indians. Teachers will get permission before the students go to the Indians' homes.

CLASSROOM TECHNIQUES

The following table summarizes a few typical classroom situations and techniques which may be used by the teacher to stimulate learning.

<u>Problems in Classroom</u>	<u>Techniques to Use</u>
I. Shy Indian child will not speak.	Involve, if possible, during day in conversation. Shake hands with each child as he leaves and say good-bye. If the shy child does not respond, have him stand beside you while you bid the other children good-bye. Once again, bid him good-bye and he will respond. Choral speaking is a technique that is recommended.
II. Child doesn't seem to be polite.	Some Indian cultures do not have a word meaning, "thank you". Teach this as being a common courtesy.
III. Child sits with head down and eyes lowered	This is an Indian sign of respect. Involve child by the use of puppets and let him speak through third person.
IV. Indian child does not follow instructions.	Do not use "perhaps" or "maybe". Using firm tone and manner, give explicit instructions.
V. Child is confused when you give instructions.	Give the Indian child instructions <u>one at a time</u> .
VI. Indian child is easily bored.	Indian child lacks experience background to gain and hold interest. Use concrete experiences. Avoid repetition.
VII. Indian child does not seem to understand a demonstration.	Indian children have been taught to learn by hearing and seeing. <u>Show</u> and <u>Tell</u> while teaching.

VIII. If child seems frightened, you may be violating one of his superstitions or taboos.

Show respect for his rights, taboos, personal possessions, fears, and superstitions. Expose him to the non-Indian point of view but do not impose this viewpoint upon him.

IX. Child has been participating and suddenly stops

If an Indian child is doing work for which you are giving him praise the other Indian children may be criticizing him severely. In their cooperative society they have made no provision for special recognition. Praise him privately so he will not be embarrassed before his peers.

X. At the beginning of school the Indian child seems apprehensive.

Use the universal language--a smile. Make the schoolroom attractive with some Indian pictures and displays. Greet them with appropriate Indian words. Take class on an excursion through the building.

XI. Child refuses to answer questions when asked, "What do you think?"

Indian children are not generally asked their opinion. Start out gradually asking judgement questions.

XII. Poor self-image.

Have a mirror in the classroom, preferably full length, where child can see himself. (Ask school or P.T.A. to purchase.)

XIII. Child has difficulty with reading.

Provide background experiences for story and do not expect the child to read any word with which he is not familiar through his experiences.

XIV. Child has difficulty with language.

If you want to improve language improve the child's experiences.

XV. Child loses contact and interest in school during summer.

In the spring organize and make provision for school "Fair" to be held in the fall. Children will prepare entries during the summer.

LEARNING ACTIVITIES FOR SUMMER VACATION

As school closes for the year, learning shifts to other environments where children broaden their experiences in freer, less formal learning situations.

Since the direction of summer learning is in the hands of parents, they must be impressed with the need of seeing that children maintain learning skills throughout the summer.

Following is a list of specific summer learning activities in which children can participate. Some are suitable for children to pursue independently, while others require the participation of other children or families.

Reading

Do some reading every day. Borrow books from friends or library.
Read stories to your brothers or sisters.
Read the parts of stories you like best to your father or mother.
Help your mother cook by reading recipes for her.
Read a short poem and learn to say it.
Read safety signs, highway signs, and other signs you see on streets, parks, or in stores. Make a book of signs.

Writing

Keep a diary. Write a short account of what you do each day.
Keep a record of different automobile license plates you see. See how many states are represented.
Keep word lists and play word games with your friends. For example see how many color words you can think of.
Write a list of all the flowers you know.

Science

Start a nature collection of such things as seeds, rocks, bark, leaves, pine cone, or seashells.
Explore your yard. Keep a record of the different kinds of insects, trees, plants, birds, or animals that you see.
Use a magnifying glass to study closely the different parts of an insect.
Conduct an experiment. See how well your friends can identify materials by touch, smell or taste. See how many sounds you can identify.

Topics to Talk About

Listen for the weather report and be responsible for telling your family what the forecast is for the next day.

Topics to Talk About - continued

Talk to your parents about the meaning of words such as responsibility, cooperation, patience, fair play, accidentally, self-control. See how many parts of a car you can name correctly. Talk about something new you have learned from the newspapers, TV or radio. Find out where you can learn more about it. Name the different makes of cars you see. Name the different tastes you detect in food.

Things to Make and Do

Make a map of your yard, neighborhood, or the way to a friend's house.
Paint or draw a picture to hang in your bedroom.
Get your father or mother to teach you how to play a game that he or she enjoyed at your age.
Make a safety inspection of the house or yard. Where are accidents likely to happen? How can they be prevented?
Plan a surprise for someone by doing a favor, making a gift, or planning something he likes to do. For example, gather some flowers and arrange them for your mother's room.
Decide on three things you will do to help your mother keep the house in order every day. For example, put things away after using them, pick things up off the floor, make your bed.
Ask your father for things you can do to help around the house. For example, clean the yard, the garage, or the basement.

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CONCEPTS TO REMEMBER

Teaching Indian Children

1. Praise privately, rather than publicly
2. Try to encourage the child to say something the first day
3. Do not tell beginning Indian students to do more than one thing at a time
4. Teach through the five senses as much as possible
5. Four things to be accomplished before teaching:
 - (a) find out about the culture
 - (b) make the children feel welcome
 - (c) try to get participation
 - (d) personalize them (give credit for small accomplishments)
6. Teach children to take pride in accomplishments
7. Get the children to talk; have a live project in the room
8. Do not equate understanding with being easy or soft
9. Respect the child and do not talk down to him
10. Provide experiences for children in primary grades before introducing new words
11. Recognize special needs of children and do something about it.
12. Remember that there are 1,450 school age Indian children in Idaho, located in fourteen different school districts
13. Present the best things in all cultures
14. Do not show favoritism to Indian children
15. Use patience, kindness and understanding and yet remain firm
16. When teaching Indian children English, three important factors are:
 - (a) experience
 - (b) experience
 - (c) and experience
17. Never take anything for granted

18. "Expose", but do not "impose"
19. Provide leadership experience for Indian children
20. Teach children to classify things; they have had little or no experience in doing this
21. Over estimate what can be done with Indian students
22. Learn the values of each culture represented in your classroom
23. Make a special effort to keep promises to Indian students
24. Do not confuse Indian student with multiple directions.
25. Concentrate on building empathy:
 - (a) include each child in first day experiences
 - (b) introduce each child
 - (c) teacher should tell as much about himself as possible. Some day take them to your living quarters. Indian children are very curious about the teacher.
 - (d) include something on Indian culture
26. Explain what school has to offer, dress up room with pictures and colors
27. Learn some Indian words and phrases
28. Pay special attention to speech patterns
29. Laugh with students and not at them
30. Teach and show good sanitary habits
31. Show the school building to the students
32. Take oral roll call each day for a few days and have children answer in sentences
33. Demonstrate values; avoid repetition through a change in presentation
34. Give children the assurance of having the teacher near when speaking or giving a report---even touching the teacher helps them initially
35. Broaden children's experiences. (Include Indian research people)
36. Involve classroom helpers to provide responsibility and achievement, using students or field trips and classroom visitors

37. Change people by three methods:

- (a) teaching
- (b) shock experience
- (c) setting example

38. Teach units based on Indian culture

- (a) do not mention names of animals in certain seasons
- (b) refrain from arousing fear or concern in a child by calling him by an animal name

YOUR QUIETNESS

I wondered at your quietness
That careless frown upon your face,
Your eyes played with sadness,
Dark shadows seem to cover them.
Somewhere deep down it's bothering you,
If I could only grasp it,
I'd throw it far away
Where you could never reach it
To let it vex you in any way.

Alexandra Backford
Aleut

A WOMAN'S SONG

You are walking around
Trying to remember
What you promised,
But you can't remember.

Chippewa



WHAT CAN I DO WITH THIS?

A UNIT ON THE AMERICAN INDIAN

Primarily for use in the elementary grades

The following unit has been planned in such a way that it can be adapted for any gradelevel simply by changing the emphasis, the amount of detail covered, and the activities used. The suggested time for the unit is four weeks with a time allotment of between five and seven hours per week. In classes where the children seem especially interested in a specific aspect of the unit, the time allotment might be increased. The unit has been designed in such a way as to create a central theme around which language arts, social studies, science and hygiene as well as music and graphic arts can be taught.

Classroom experiences should provide a framework within which every child can find inspiration for aesthetic, intellectual and social involvement. Activities should stem from some aspect of the child's own experience and lead logically into an expansion of knowledge. This knowledge should be directed toward creating a sensitivity that develops in each child a conscious awareness of himself, those around him and the natural environment in which he lives. In this manner he can begin to understand not only himself, but the needs, feelings and responses of others and be able to interact with them in a mutually satisfying way.

LONG TERM OBJECTIVES

1. To help the pupil to realize that there are many valid ways for people to live.
2. To help the pupil to realize that different people may have varied beliefs and practices which are equally valid to his own.
3. To make the pupil conscious of some of the reasons why all people do not live in the same fashion.
4. To help establish a framework in which pupils with different environmental backgrounds and experiences can begin to relate to each other in a more meaningful way.

SHORT TERM OBJECTIVES

1. To be able to discuss some of the ways in which the American Indian adapted to the natural resources of his country. (First week.)
2. To be able to identify some of the ways the American Indian has helped in the development of this country as it is today. (Second week.)

Short Term Objectives - continued

3. To be able to outline some of the lasting contributions that the American Indian has made to not only American life but to world culture. (Third week.)
4. To become familiar with some of the aesthetic contributions which the American Indian has made and their relationship to his beliefs and practices. (Fourth week.)

FIRST WEEK

Objective: To be able to discuss some of the ways in which the American Indian adapted to the natural resources of his country.

Emphasis: Physical geography and cultural variation.

FIRST DAY

Concept: People adapt to their environment.

Illustration: All people have certain needs like food and shelter.

Eskimos may live in snow houses and hunt seal.
The Indians that lives in the great plains of Canada used to hunt elk in groups since the elk moved about in herds. The Indians that lived in the eastern wooded part of Canada hunted the elk individually. They did this because the elk did not stay in large herds once they moved into the forested area. The Indians that lived in the Canadian plains often lived together in larger groups than the Indians that had to hunt the elk individually in the woodlands.

Vocabulary:	ecology*	Arctic area	culture area
	environment*	subarctic area	
	culture*	oasis	
	Eskimo	biotic province*	
	plains	elk	
	plateau	herd	
	prairies	region	

Obviously this is not a required list. Lower grade children would be expected to know fewer words than upper grade students. The teacher should feel free to add and subtract words from this list. Starred words are critical for understanding the lesson.

Suggested Activities: Map study

Locate ecological regions or biotic provinces.

Suggested Activities.- continued

Locate regions of cultural similarity.
Compare culture areas with biotic or ecological provinces.
Locate specific groups of Indians.

Dictionary: Start a class dictionary of new words.

Discussion: Discuss relationships and possible influences between culture and environment. Have class tell how man has changed things in the child's own neighborhood, how man is dependent on environmental conditions even now. Draw from the children's own experiences.

SECOND AND THIRD DAYS

Concept: Degree of dependence on immediate environment is related to the level of economic sophistication.

Illustration: Importance of utility and functional properties of available resources becomes less significant to culture as economic sophistication increases.

1. Plains Indians:

Nomadic -- followed buffalo herds.

Traveled in fairly large groups--food supply sufficient to maintain them especially after the introduction of the horse that gave them greater mobility allowing them to draw on a larger area.

Housing -- made of buffalo skins and poles which were basically local resources. This housing was portable with the aid of draft animals, horse and dog.

2. Pueblo Indians:

Sedentary -- horticulture supplied a stable source of food.

Large communities -- local food supply sufficient to support large groups.

Housing -- solid adobe structures, made from local materials.

Cool in summer, warm in winter. No need to be portable.

Structurally stable for building multiple floor apartments.

3. North West Coast Indians:

Sedentary -- fish supplemented by wild game and plant foods supplied stable source of food.

Large communities -- local food supply sufficient to support group.

Housing -- multiple family, large wooden structures. Trees abundant. No need to be portable.

4. Basin and Plateau Indians:

Nomadic -- followed seasonal development of plant foods and the movements of small game.

Traveled in small family groups -- food supply, except at certain times of the year insufficient to support larger groupings.

Housing -- originally, small grass and brush structures, often with woven sides. Easy to build from readily available materials. No need to transport from one place to another.

Vocabulary:	nomadic*	moccasin	mono*
	sedentary*	adobe	breech clout*
	economy	horticulture	metate*
	buffalo	draft animals*	
	portable	mobility	
	teepee	wigwam	

Suggested Activities: Grinding corn.

Use two stones, a large flat one (metate) and a small round one (mono). This activity is a good one to stimulate discussion concerning the time it takes to supply basic needs under different kinds of situations. How long does it take a housewife to get corn meal today? How many people are involved in its production?

Sandtable Models: These can be used to demonstrate different kinds of Indian settlements. It can include teepee making, construction of adobe buildings and the grass structures used by the Basin and Plateau peoples.

Native finger weaving: Single board hanging looms can also be used. Both of these activities can be used to discuss the relationship between clothing types, available resources, technology, aesthetics and environmental requirements.

- a. The colored skin clothing in the plains tending towards covering most of the body.
- b. Basketry hats and small woven aprons in California; in general, little body covering even in cold weather.
- c. Considerable use of rabbit skin blanket cloaks woven in such a way by allowing strips of the hide to twist so that both sides of the blanket were covered with fur. These were used in the Basin and Plateau areas.

Review: Be sure to discuss under what conditions, for example, the Eskimo might not live in snow houses or hunt seal. Tie this into the lesson to illustrate both importance of technology and environmental resources.

FOURTH DAY

Concept: Social organization is at least partially related to environment and economics.

Illustration: No social unit can survive if it is larger than the available resources can support.

Have class review previous days' lessons in terms of social organization.

1. Living units are small if available resources and technology are limited.
2. Living units become larger as resources become more abundant and technology expands.
3. Where horticulture is important and considered to be women's work, social structure tends to be oriented along female lines. The culture may be matrilineal and matrilocal. Example: Hopi.
4. Where hunting is important and is men's work, social structure may be oriented along male lines. The culture may be patrilineal and patrilocal. Example: Sioux
5. Where there seems to be an equal importance on hunting and plant foods, the social structure often shows no lineality. Equal emphasis is given to both the male and the female line. This is known as bilaterality. Example: Shoshoni and Bannock.

The teacher should realize that the above is highly over simplified. Many other factors also enter into social patterns, such as the past history of the group. Many of the Plains Indians, although hunting buffalo are matrilineal. This is at least partially a result of the fact that many of these groups were horticulturalists prior to the introduction of the horse. Once a culture is no longer at near subsistence level, factors other than simply making a living may be more important than subsistence activities in determining the kind of basic social structure of a group.

Vocabulary: matrilineal* matrilocal*
 patrilineal* patrilocal*
 bilateral* neolocal*

Suggested activities: Genealogies and kinship charts.

1. Have the children make a kinship chart and show that American-European based social structure is in many ways bilaterally oriented. We do not marry cousins. However, we do take our

Suggested Activities - continued

father's last name at birth and our husband's name at marriage. These things indicate a tendency toward patrilineality. We are not patrilocal, but usually neolocal. That is, we set up a home of our own separate from both our patrilineal and our matrilineal kin.

2. If there are American Indians in the class have them make a kinship chart and explain the terms they use for their various relative in their own language. Translate these terms into English if possible and discuss the differences.

Teacher note: Some American Indian languages will have separate terms for each grandparent. A father's brother and a mother's brother may be "different kinds" of uncles and have different kinship terms. The same may be true for a mother's sister and a father's sister. Some children may call all their cousins, brothers and sisters. Do not be surprised at what you discover. If you have a bright class, you might even discuss what these different usages might mean in terms of matrilineality, patrilineality or bilaterality.

FIFTH DAY

Use this day to tie together and finish out any activities that the class is particularly interested in. This might also be a day to invite another class in to see what you have done.

SECOND WEEK

Objective: To be able to identify some of the ways the American Indian has helped in the development of this country.

Emphasis: History of the early settlement of this country by Europeans.

FIRST DAY

Concept: Early European settlers who might have perished without assistance from the Indians.

Illustration: When the Pilgrims landed at Plymouth, they were not prepared for the life they would have to lead. Squanto, an Indian who spoke English gave assistance to the Pilgrims. Without his help, it is most likely that the Pilgrims would have perished.

Vocabulary: Include the names of important people.

Suggested Activities: Trip to library.

Find books about Squanto and his people. Read about his life

Suggested Activities - continued

and how he helped the Pilgrims. Find out what the Pilgrims did for him in return. NOTE: Scott-Foresman, 1960 edition, Second Unit. READER

Discussion: Why were the Pilgrims unprepared for life in the New World?
Was the Pilgrims' Thanksgiving feast similar to a feast that the Indians had? Explain.

SECOND DAY

Concept: Early settlers followed the examples of the Indians for getting and preparing food.

Illustration: Discuss techniques which the Indians used in farming and hunting, including planting of corn in hills with dead fish, use of snares for catching small and even large game.

Vocabulary: snare maize
Review vocabulary as needed from first week.

Suggested Activities: Make snares
This activity can be used not only to illustrate the variety of ways in which snares can be used to trap animals, but is a handy way of discussing some of the basic principles of physics, including fulcrum and lever, pulley.....

Creative Writing: Have the students write a story about life during the first year after the Pilgrims landed. Let them decide whether to write the story from either the Pilgrims' point of view or from the point of view of the American Indians who lived near the Pilgrims. Prior to having the children write, discuss how their lives were probably different and how they were alike.

THIRD DAY

Concept: Early settlers took advantage of the knowledge the Indians had of the land and its natural resources.

Illustration: Communication and travel.
 Navigable waterways were used for travel and shipping, often at first with the aid of Indian-made vessels, such as the bark canoe, or dugout. Use of animal trails by Indians, which in due course, the settlers turned into roads and highways.
 Settlements: Many Indian villages have become centers of learning and modern industry: Chicago, Detroit, St. Louis, Kansas City, Pittsburg, Pocatello

Vocabulary: canoe dugout
 Local place names of Indian origin.

Suggest Activities: Map Study

Locate highways and cities on maps which have developed from Indian trails and villages or camp sites. Use this as an opportunity to discuss how man has changed his environment. Be sure to also show how even today the United States still has regional cultural differences in ways of making a living, housing, etc. Do these regions have any relationship to the culture areas of the American Indian? What kinds of conclusions can you draw from the evidence you can find. Use many different kinds of maps to do this. Have the class see how many place names they can find in their immediate area or state that have been derived from Indian words. Have them try to find out what these names mean, but be careful about the source of information. There are many faulty derivations in standard reference works. How would you have your class check on the validity of their findings?

FOURTH DAY

Concept: Indian guides were helpful in opening up the West to the non-Indian settlers.

Illustration: Sacajawea, a Shoshoni young woman, led the Lewis and Clark expedition to the Rocky Mountains. She taught the men in the party how to supplement their provisions from the local land.

Suggested Activities: Research Projects.

Help the class find the names of other Indians without whose assistance the European settlers would have found life in the new world much more difficult, if not unbearable. Each child or group of children might prepare a report or a skit on the life of such an individual. Discuss the health hazards of living during the early settlement period. Have the class investigate what kinds of remedies were used by both the settlers and the Indians. Discuss the Indian's knowledge of healing properties of plants.

FIFTH DAY

Use this day to present the reports the children have made if they have finished. For older children, use this day as time for them to get together in groups to work on their reports.

THIRD WEEK

Objective: To be able to outline some of the lasting contributions that the American Indian has made not only to American life but to world culture.

Emphasis: The differences between peoples become less and less as technology and communication facilities become more sophisticated.

FIRST DAY

Concept: Many types of food, which are now used all over the world, were discovered and cultivated first by the American Indian.

Illustration: Large portions of the world's population would be less well fed if it were not for the foods introduced to them as a result of the knowledge of the American Indian.

1. The so called "Irish Potato" was developed in the new world, probably in the high land of Peru, but was planted in a much wider area.
2. Sweet Potato
3. A wide variety of fruits and vegetables including: all beans except the European broad bean, chili pepper, corn (maize), guava, papaw, pineapple, prickly pear, pumpkin, squash, and tomatoe.

Vocabulary: This might include the botanical names for some of the foods listed above, the geographical regions in which they were first developed, and the regions and tribes where they were later used. Also such terms as domestication, harvest, agriculture, and horticulture.

Suggested Activities: Gardening-(Providing this unit is taught in the Spring.) Have the class prepare a garden in the manner of the Indians in a particular area. Have them use a digging stick and a simple stone hoe. The latter can be made by fastening a flat and sharp edged stone to a long or short stick. Plant corn, beans and squash.
Cooking-Prepare a typically Indian dish and serve it in the school lunchroom, if possible. The class might find a recipe and have it prepared at home and brought to school, or the class might plan a Saturday picnic. If possible, ask an Indian child's parent to assist. However, teachers should remember that most Indians today eat the same kinds of food we do and prepare them in very much the same ways that we do.

Suggested Activities - continued

Discussion: Discuss the nutritive values of the foods that the American Indian contributed to the world's diet. Make a list of some of the important non-food plants and their uses that were domesticated or used by the American Indian including: rubber, quinine, ipecac, maguey. Children will also be delighted to know that cacao, from which chocolate is made, is also a New World plant. Of course, this list should also include tobacco, and two species of cotton.

SECOND DAY

Concept: Fashion in one culture often became adopted by another.

Illustration: Some of the clothing styles used by the American Indian are now part of our clothing fashions. We also use many of their materials in the manufacture of items. These include buckskin for a variety of uses such as making of moccasins, jackets, gloves, etc.

Vocabulary: rawhide	style
buckskin	fashion
tanning	

Suggested Activities: Picture File

Make a picture file showing various types of Indian dress. Indicate which items of clothing are still in use today. Discuss what aspects of the clothing are functional and which are ornamental or largely dependent on custom or fad. Ask the class if they think clothing is essential for survival.

Teacher Note: People who live in Tierra del Fuego wore almost no clothing at all even though it got very cold. Make Indian style clothing. Children can make small dolls to add to their sand table exhibit. They can make larger dolls for display or they might even want to make items that they themselves can wear. Pattern for doll is included at end of unit.

Teacher Note: This day's activities are more appropriate for younger grades. Teachers with older children may want to expand on some of the economically important items mentioned in the previous day's lesson or omit this lesson and proceed to the material of the third day and expand on it.

THIRD AND FOURTH DAYS

Concept: Many Indians of the twentieth century have gained fame by outstanding achievements in a variety of fields. This is a very important aspect of this unit. At least two full days should be spent on it. The American Indians are a twentieth century people. They no longer ride about chasing buffalo. They no longer live in teepees or wigwams. Many live in cities and do the same kinds of work as anyone else. First and foremost, the American Indian is a human being just like anyone else.

Illustration: A list of names and accomplishments of many American Indians, of the twentieth century is listed in the latter part of this book.

Vocabulary: Familiarize the class with at least some of the names of these outstanding American Indians.

Suggested Activities: Group and Individual Reports

Have the class divided into small groups. Let these groups be determined by individual interests and have them work together to find out about the lives and contributions of some of these outstanding American Indians. Let them either prepare an oral report or a written paper on the work they have done.

FIFTH DAY

Once again this day can be used for finishing activities already begun, or it may also be used to develop some topic which the class would particularly like to discuss. It is a fine time to give the reports worked up on the previous days.

FOURTH WEEK

Objective: To become familiar with some of the aesthetic contributions which the American Indian has made and their relationship to his beliefs and practices.

Emphasis: Creativity and self expression, in relation to communication.

FIRST DAY

Concept: Art objects may be used to inform, identify and instruct.

Illustration:

Kachina dolls are made by the Pueblo Indians of the American southwest. Children are given these dolls which are replicas of the costumes worn by the Kachina dancers. These dolls help the children become familiar with the different kinds of Kachinas. Each different Kachina represents something specific and has a special function. The dolls are not toys. Some of the different Kachinas represent the sun, early morning, mud heads, black ogre, owl, rattle, kachina mother, eagle, wolf, spotted corn, etc. For added information see publication numbers 28-30-33 Anthropological Curriculum Project, Athens, University of Georgia, 1966. Also, Hopi Kachina Dolls, copyright 1949, by Harold S. Colton, published by the University of New Mexico Press, Albuquerque.

Totem Poles were made by people in the northwest coast culture area. Among these people were the Tlingit. These poles are carved from wood and placed outside the family dwellings. These poles tell about the members of the family and some of the important things they have done. The carvings are symbolic representations to be "read" and understood by those who know the significance.

Vocabulary:	symbolic*	Tlingit*
	representation	Hopi*
	kachina dancer*	Zuni*
	kachina doll*	mud head
	totem pole*	replica

Suggested Activities:

Crafts Project. First learn about the significance of the totem pole. Then design and make totem poles that would represent the members of each child's family, their occupations or special characteristics. Have the class see if they can figure out what each child has tried to represent. Finally have the child explain the symbolism of his own pole. This activity can be used to discuss the necessity for a common set of symbols for group understanding of meaning. It can also be used to discuss how arbitrary symbols are.

Teacher Note: Realism is not necessary. The poles could be made using cardboard cylinders from paper towels. They need not be made of wood, so long as the children realize that the original totem poles were carved from wood. The figures could be made from modeling clay and put on a wooden dowel, or pencil. Other discussions might center around the various ways we represent our families and occupations today. European crests are still displayed by some American families, clothing appropriate to one's job is worn. See if the class can think of the ways other cultures do the same thing.

SECOND DAY

Concept: Art, dance, and music often are part of religious activities and have special meaning.

Illustration: Sand Painting

Sand paintings among the Pueblo Indians are part of their religious ceremonies. Among the Navaho, sand paintings are part of religious ceremonies having to do with sickness. Colors are used in special ways; one color represents each of the four cardinal directions. When a sand painting is made for religious purposes, it is always destroyed at sundown.

Iroquois False Faces

Masks were carved out of living trees. These masks were worn by part time religious leaders. It was believed that the men who wore the masks had the power to cure sickness and to prevent evil. Some of the masks were very grotesque. Perhaps, these false faces were supposed to frighten away the sickness and evil. What is the history of the Jack-o-lantern in our own culture? Does it have a similar function? Do you think it once had such a function?

Sun Dances

Among the Indians of the Plains and later the people who lived in the Basin and Plateau, the Sun Dance is performed. For many years only men were permitted to dance, but gradually women have been allowed to dance too. Among the Shoshoni and Bannock Indians, the people dance to bring good health and well being not only to the dancers themselves but to others.

Vocabulary:	dance hall*	Iroquois*
	sand painting*	Navaho*
	false face*	Shoshoni*
	Sun Dance*	Bannock*

Suggested Activities: Sand Paintings

Have the class make sand paintings on sheets of cardboard. The cardboard should be placed in a shallow box. Glue may be put onto the cardboard over the areas where specific color is desired. Sprinkle the desired colored sand into the glue. Shake the box gently to get an even coat of sand. Dump the excess sand back into the containers. (Colored sand may be made by using food dyes to color white sand. Dry sand in oven)

Dancing

Learn the steps of one of the many Indian dances. Be sure to learn the history and meaning of the dance as well.

THIRD DAY

Use this day to plan some culminating experiences: a trip to a local museum, to a restoration, a rock shelter, a local Indian festival, etc. Discuss the possibility of sharing the experiences with parents and/or other classes.

FOURTH DAY

Finish activities already begun.

FIFTH DAY

Culminating exercises.

* * * *

LONELINESS

The deafening tic-tic-tic of the clock,
The thunder of my own thoughts rumble 'round
The dark room crowding its silence in upon me.
Where are my friends? What is there to do?
Would someone, anyone, please come and talk to me?
The slow steady pounding of my lonesome heart,
The never-ending thump-thump-thump of my pulse
Against a wet pillow, the only living sounds to listen to!
Visions drift slowly past my eyes
Visions of scarred, contorted trees standing in barren,
desolate fields
Visions of solitary children standing in deserted alleys
with tears washing clean rivulets down their dirty faces
Visions of old men, old women, dying with hopelessness
and agony twisted into their aged masks of death
Visions of neglected tombstones crumbling by abandoned
churches, Oh God!
Where are my friends?
Someone, please come and talk to me!

Loyal Shegones

VOCABULARY FROM THE UNIT ON THE AMERICAN INDIAN

- ADOBE- An unburnt brick dried in the sun. Often made from clay, cowdung and straw.
- AGRICULTURE- Cultivation of the ground; with the aid of draft animals or large farming equipment
- ARTIC AREA- Polar region
- BANNOCK- A group of American Indians belonging to the Uto-Aztecan language family; presently living in southern Idaho
- BILATERAL- (kinship) Ancestors traced through both the mother's and the father's line.
- BIOTIC PROVINCE- A region with a characteristic natural ecology.
- BREECHCLOTH or BREECH CLOUT- A single piece of cloth worn by men, looped over a belt and drawn between the legs.
- BUCKSKIN- Strong soft leather, which has been cured in a special manner.
- BUFFALO- Living species of bison found on the northwest in part of the American continent.
- CANOE- A narrow boat made with wooden frame and covered with bark use primarily by the Indians in Eastern Canada and the Eastern part of the United States.
- CULTURE- The way of life of a group of people; the way in which a group adjusts to its total setting.
- CULTURE AREA- A geographic region where people have more in common with one another than they have with neighboring groups.
- DANCE HALL- Building or structure used specifically for dancing, among American Indians this place often is considered religious or sacred.
- DOMESTICATION- Farming, causing plants or animals to become dependent on humans for survival.
- DRAFT ANIMALS- Animals used for moving loads, of various kinds, such as pulling a plow or a wagon.
- DUGOUT- Type of boat made from one piece of wood, usually burned or carved out of a log.

ECOLOGY- The study of plants and animals (including man) living together in an environment.

ECONOMY- The way in which resources, technology, and work are combined to satisfy the material requirements of human beings and of social groups.

ELK- A large deer like animal having broad antlers.

ENVIRONMENT- The collection of all the external conditions and influences affecting the life and development of an organism.

ESKIMO- A group of people living on the arctic coast of North America. The Aleutian Island and parts of Greenland.

FALSE FACE- Religious society of the Iroquois Indians.

FASHION- A mode of dress which is common to a people at a given time.

HARVEST- Gathering of crops after they are ripe.

HERD- A number or group of beasts, especially of large animals, assembled together.

HOPi- One of several related Pueblo Indian groups; concentrated mainly in northwestern Arizona.

HORTICULTURE- Cultivation at a garden or small plot of land with hand tools without the aid of draft animals.

IRCQUOIS- A group of American Indians belonging to the Hoka-Siouxan language family who lived along the upper part of the St. Lawrence River and Lake Ontario. They were one of the members of the Iroquois League.

KACHINA DANCER- Hopi men who dress up for special occasions as ancestral spirits who live under the surface of the earth.

KACHINA DOLLS- Dolls used to teach Pueblo children about their own culture.

MAIZE- A grain commonly known as corn in the United States. Sometimes called Zia-Maize which was domesticated by the American Indians.

MANO- A small stone held in the hand and rubbed against a metate stone in the act of grinding something.

MATRILINEAL- Ancestor, traced through the mother's line only.

MATRILOCAL- Situation in which newly married couple lives with the family of the bride.

METATE- The flat bottom stone used for grinding.

MOBILITY- Capable of moving or being moved about.

MOCCASIN- American Indian footwear originally made from buckskin in characteristic style.

MUD HEAD- One of the Kachina dancers.

NAVAHO (NAVAJO)- A group of American Indians. The southern most members of the Athabaskan Language Family, who live in New Mexico and Arizona.

NEOLOCAL- Situation in which a newly married couple lives in a home separate from the kin of either the man or the woman.

NOMADIC- Moving about, no permanent home, in contrast to sedentary.

OASIS- A fertile or green spot in a waste or desert. Also the name of a culture area in Southwestern United States.

PATRILINEAL- Ancestors, traced through the father's line only.

PATRILOCAL- Situation in which a newly married couple lives with the family of the husband.

PLAINS- A large area of relatively flat land. Usually without hills, Also a culture area in Central North America.

PLATEAU- An elevated area of land; a tableland. Also a culture area in the Northern inter mountain area of Northern United States and Southern Canada.

PORTABLE- Easily moved or carried.

PRAIRIE- An extensive area of level or rolling land covered by coarse grass without trees. Also a culture area in central North America east of The Plains.

RAWHIDE- Untanned leather.

REGION- A large area of land of indefinite size.

REPLICA- A duplicate or copy.

- REPRESENTATION- A likeness, picture, model, or image.
- SAND PAINTING- Art form, painting with colored sand or a picture produced by painting with colored sand.
- SEDENTARY- Settled. Not moving about. In contrast to a nomadic.
- SHOSHONI- A group of American Indians belonging to the Utaztecan language family; presently living in southern Idaho.
- SNARE- Animal trap made from fibers or hair twisted to make a loop in which the unsuspecting animal is caught and held.
- STYLE- See fashion
- SUBARCTIC AREA- Surrounds the polar region.
- SUN DANCE- Religious practice of the Plains Indians.
- SYMBOLIC- That which suggests something else by reason of relationship, as similarity, or some historic association.
- TANNING- Caring of leather.
- TEEPEE- A cone-shaped tent, made of animal skins or canvas.
- TLINGIT- One of the several culture groups in the northwest coast culture area of North America.
- TOTEM POLE- A pole or pillar; carved and painted with symbols, set up before the houses of people of the northwest coast culture area.
- WIGWAM- A circular or round dwelling made from poles, and covered with bark or grass, and having a dome-shaped top.
- ZUNI- One of several related Pueblo Indian groups concentrated mainly in northwestern Arizona.

ADDITIONAL SUGGESTIONS WHICH MAY BE USED IN TEACHING THE UNIT

Make Clay Bowls and Vases

1. Use a little water, salt and flour with the clay
2. After the vase or bowl has dried, paint it with water colors or tempera
3. Shellac may be used over the dried paint

How to Make Beads

1. Use pumkin seeds, watermelon or grapefruit seeds, or acorns if available.
2. You may use wheat straw, soda straws, buttons, macroni, etc.
3. Cut them in sections. Have strings of beads several different lengths and wear several strings of beads at the same time.

Indian Games

Moccasin Game

One player is to place four small sticks under four moccasins, one stick being marked. Have the other players guess which stick is marked.

Hand Game

One player will hold two sticks and one of these must be marked. The rest of the players will try to guess which one is marked.

Hoop and Pole

Indian children roll a hoop along the ground, a spear or stick is then thrown toward it. Scoring is done according to where the spear hits.

Foot Races

This is a common Indian game.

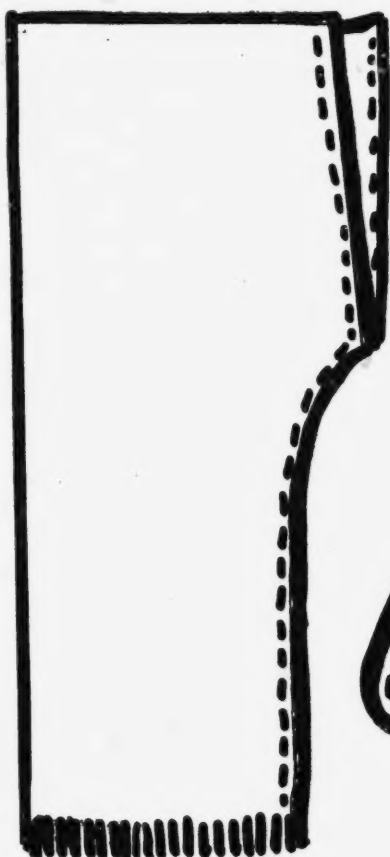
Directions for Making a Doll

This doll is 17 inches long. Use one-third yard of reddish-brown cloth, some cotton batting, and one-fourth yard of burlap for the trousers or dress. Black yarn can serve for the hair. Braid the yarn and sew the braids and hair on the head after the face has been drawn and painted. Stitch the doll on the dotted lines, then stuff it with the cotton batting. The trousers should be nine and one-fourth inches long; the dress is ten and one-half inches long. Make beads, belt and moccasins if desired. See next page for doll picture.

FOLD

2

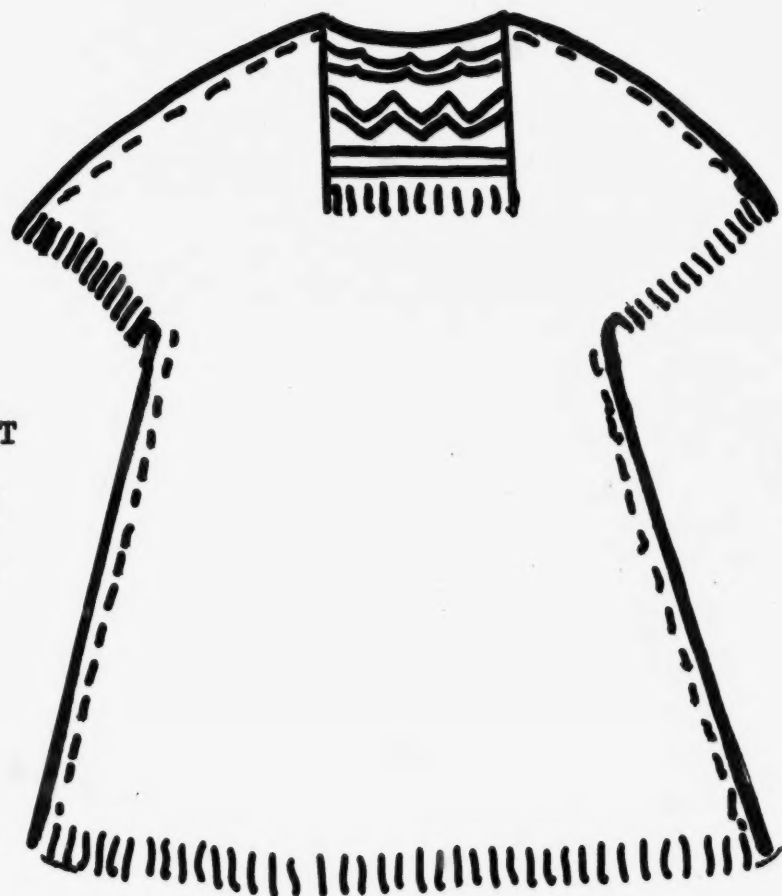
PIECES
FOLDED



2 PIECES

CUT
2

PIECES



INDIAN SYMBOLS

SPEAR - FEATHER



ENEMY



HORSE



MAN



MOUNTAIN



LIGHTNING



SUNRISE



PONY TRACKS



RIVERS



MOON - MONTH



RED TOMAHAWK



CAMP



BUFFALO EYE



CATTLE TRACKS



DEER HOOF



LAKE



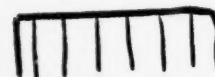
GOOSE



CLOUD



RAIN



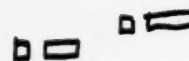
WIND



BEAR TRACKS



RABBIT TRACKS



FISH



BEAR



CANOE



SNAKE



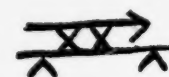
EAGLE



BAD OR EVIL

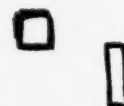


DISCOVERY

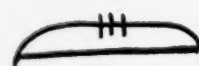


PERSON

Sitting
Standing



BOW



SPRING



PATTERNS AND SYMBOLS IN SIOUX BEADWORK

Beadwork is the only remaining craft of many of the tribes. The Plains Indians excelled in beadwork, and the work of the various tribes showed characteristic differences that are full of interest to their descendants. The Chippewa, the Winnebago, the Cree, the Arapaho, the Comanche, and the Sioux all did notable work. The Sioux designs are of special interest because they are based on a few well-defined patterns worked out in carefully chosen colors to tell a story in symbolic form.

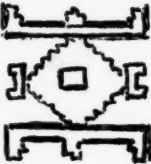
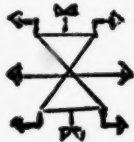
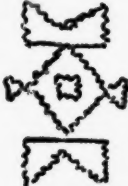
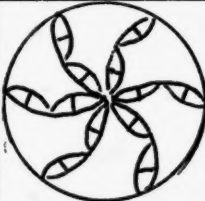
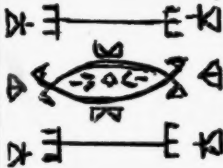
Beadwork can be said to have had prehistoric origin in the porcupine quillwork, which had already been developed to a high degree of artistic perfection before the first European beads reached this country, and with which the use of beads was at first combined. The design elements used by the old Indian beadworkers are known to have served as symbols to a considerable extent though possibly not so generally as the superficial student has been wont to believe. The design element was only a symbol when it had connected itself in the mind of its maker with some abstract or mystic idea or with some tribal scene or incident. Whether or not the design element served as a symbol depended both on the circumstances in which it was used and on the individual taste of the maker. The symbolic meaning might likewise be varied at the whim of the maker to adapt the design to serve to commemorate a special event.

One of the most commonly used Sioux designs is the isosceles triangle, divided into halves of different colors, or inclosing a small rectangle, thus representing a teepee. The complex-tent design, the full-of-points design, the whirlwind, the turtle, the spider, the swallow, and the shooting-of-arrows-from-between-the-hills occur in varied forms on ceremonial bags and robes. The feather design might symbolize the war bonnet, or imply that the owner was entitled to wear the eagle feather in his hair, as a sign that he had killed an enemy. The number of feathers used would indicate the number of successful battles in which he had been engaged. The elongated diamond design might be used to represent the man's body. Red spots would indicate that he had been wounded. If the diamond trunk figure was worked in dark blue, it indicated that the man was dead.

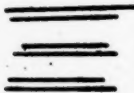
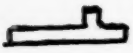
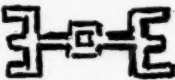
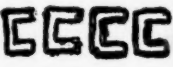
Descendants of the old beadworkers who have been trained in early girlhood in the technique of the work continue to do good work on the ceremonial costumes that are worn with much pride when tribal observances are held, but their use of design has been limited to a slavish copying or an occasional adaptation of the old designs without knowledge of their significance. When new features have been introduced into the designs the work has been carried on with little regard for symbolism. While the elements of the Sioux designs continue to be used. Modern beadwork no longer tells the tribal stories with the fidelity of the older pieces. Acquaintance with the characteristic designs of the Sioux can therefore be obtained only through study of their early work.

Taken from Sioux Beadwork Indian Office, Department of the Interior, Washington, D. C.

PATTERNS USED IN SIOUX BEADWORK WITH DESCRIPTIVE NAMES

	Complex Tent Design		Rabbit's-Ear Design
	Cross Built Up of Tent Patterns		Reverse Hill
	Full-of-Points Design		Shooting of Arrows From Between The Hills
	Horse-Killed-In-Battle		Spider Design
	Leaf or Point Design		Sunburst, Enclosed In Circle to Represent The World (Eastern Santee)
	Looking Glass or Reflected Pattern		Turtle, Probably Derived from Amulet Shaped Like a Turtle
	Dead Man's Body Showing Wounds and Spears		Breast of Turtle The Design Used on Yoke of a Woman's Dress

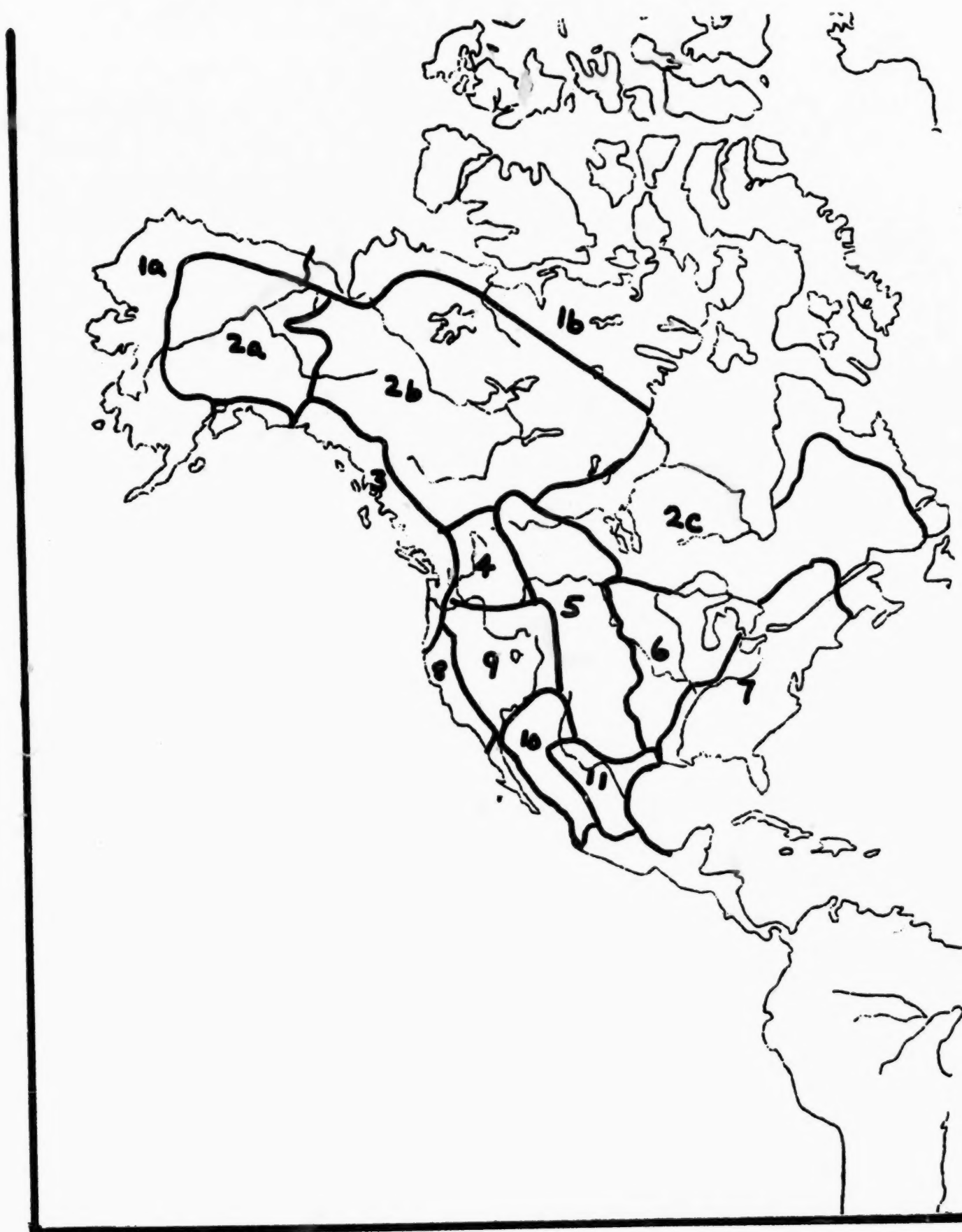
SYMBOLS USED IN SIOUX DESIGNS OR PATTERNS

	Arrow		Isosceles Triangle
	Arrow Points		Leaf
	Circle or Medicine Hoop		Lightning
	Cross, Star or Four Directions		Mountain or Hill
	A Crow Indian Tribal Enemy of the Sioux		Parallel Trails
	Diamond or Lozenge Derived from Diamond Shaped Arrow Heads		Peace Pipe
	Eagle, Strong Leadership		Right-Angled Triangle
	Forked Design		Trident Form
	Forked Tree		Trips
	Horse Tracks		Vertebrae
	Hour Glass		Whirlwind (Cross Hatched or Stippled)
	Hour Glass with Feathers and Tips		

MAP I - - CULTURE AREAS

MAP II - -BIOTIC PROVINCES

MAP III - MAJOR LANGUAGE FAMILIES

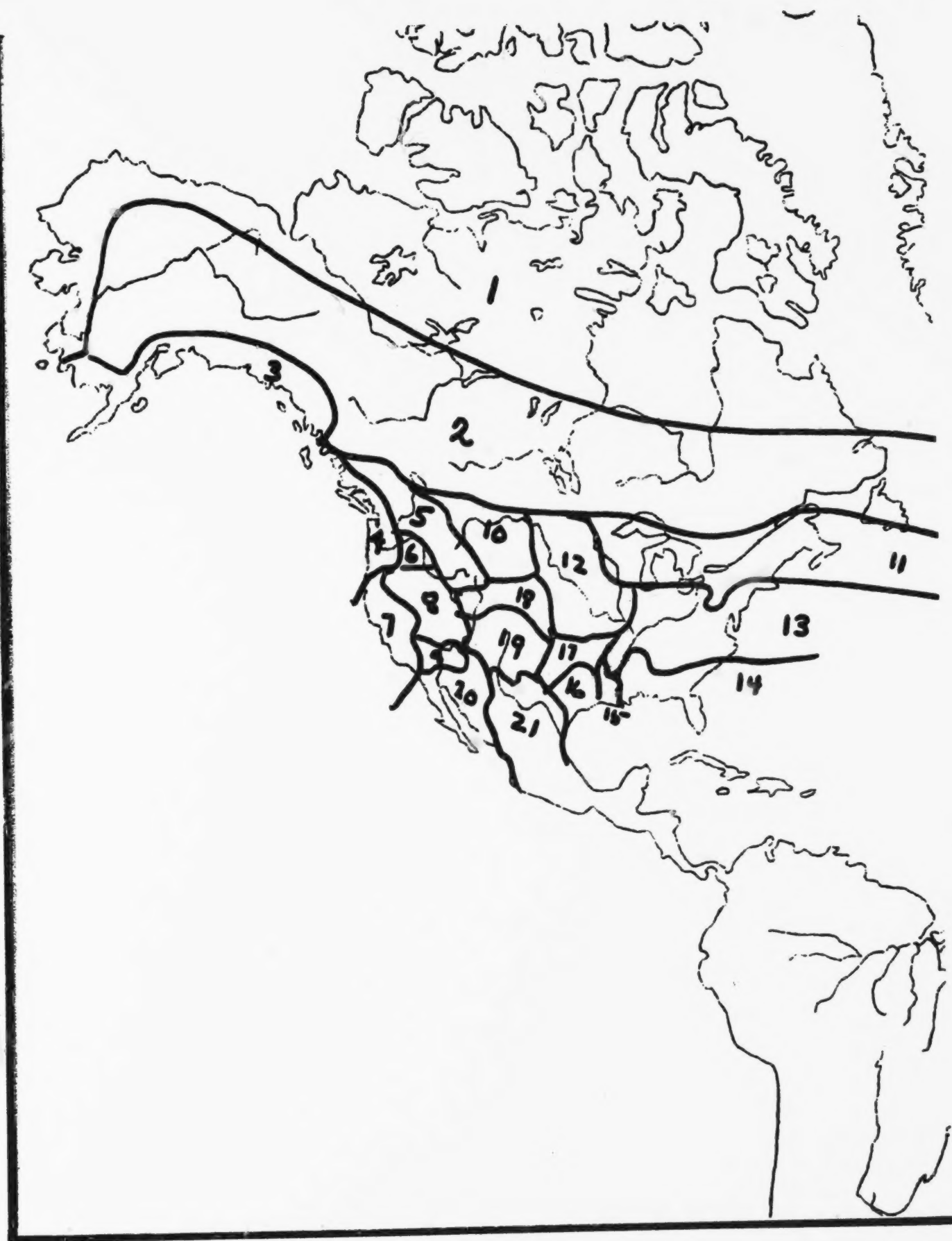


MAP I - Culture Areas

KEY TO MAP I

CULTURE AREAS

- 1a. Western Arctic Area
- 1b. Central and Eastern Arctic Area
- 2a. Yukon Subarctic
- 2b. Mackenzie Subarctic
- 2c. Eastern Subarctic
- 3. Northwest Coast
- 4. Plateau
- 5. Plains
- 6. Prairies
- 7. East
- 8. California
- 9. Great Basin
- 10. Oasis
- 11. Northeast Mexico



MAP II - Biotic Provinces

KEY TO MAP II

BIOTIC PROVINCES

- | | |
|----------------------------|-------------------------|
| 1. Eskimoan | 11. Canadian |
| 2. Hudsonian | 12. Illinoian |
| 3. Sitkan | 13. Carolinian |
| 4. Oregonian | 14. Austroriparian |
| 5. Montanian | 15. Texan |
| 6. Palusian | 16. Comanchian |
| 7. Californian | 17. Kansan |
| 8. Artemisian | 18. Coloradan |
| 9. Mohavian | 19. Navahonian |
| 10. Coloradan Saskatchewan | 20. Sonoran |
| | 21. Apachian-Chihuahuan |



MAP III - Major Language Families

KEY TO MAP III

MAJOR LANGUAGE FAMILIES

1. Eskimo Aleut
2. Athabaskan
3. Algonquian
4. Uto-Aztecan
5. Penutian
6. Hokan-Siouxan



I left in the corner of my eye
One pleading, agonized tear,
Hoping, in sympathy, you'd ask me why!
Blind, unmindful of my distress,
You've turned to go!
Alone now, I'm smiling it away---
Grateful because you'll never know

Audition For Sympathy
Agnes Pratt - Suquamish

INDIAN CHILDREN

Where we walk to school each day
Indian children used to play
All about our native land,
Where the shops and houses stand.

And the trees were very tall,
And there were no streets at all,
Not a church and not a steeple
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowled around
What a different place today
Where we live and work and play!

AN INDIAN LULLABY

Rock-a-by, rock-a-by, little brown baby
Safe in the green branches so high
Shut your bright black eyes and go to sleep, baby
While the wood-wind sings
"Hush-a-by-by".

"Hush-a-by-hush", tis the voice of the forest,
"Hush-a-by-hush", the leaves seem to say,
"Hush-a-by-hush", sing the wild birds in chorus
Up in the tree tops so far, far away.

Rock-a-by, rock-a-by, swinging so gently,
See, from the dark woods so cool and so deep
The little gray squirrel, the timid brown rabbit,
Are coming to see if papoose is asleep.

Mother will watch by her little brown baby,
Swinging aloft on the green branch so high,
No harm can come to the little brown baby,
Hush-a-by, rock-a-by, hush-a-by-by.

Anonymous

This poem was submitted by Lucille Edmo, an eighth grade Indian girl. She won third place in the Idaho Federation Womens Clubs Art and Poetry contest sponsored by the Current Event Club, Blackfoot, Idaho. Lucille won third place in the district. This event was judged at Aberdeen, Idaho.

"THE PRIDE OF AMERICAN INDIANS"

The Indians are the real owners
Of this land so sweet,
But we'll never know why
The white man had to beat.

Geronimo, Chief Joseph and Crazy Horse
All fought for this great land
But the white man, as you know
Had a much bigger band.

The Sioux, the Apache, the Cheyenne
Were three great fighting tribes
But the white man had succeeded
With their foolish, disgraceful bribes.

Once again we are fighting a battle
against these palefaces,
A battle that can only be won by all
We can stand up for our rights
and leave glorious traces,
This wonderful Indian nation can once
again stand like a brick wall.

Lucille Edmo

- - -

"And in the wasted hours, alas,
It seems to me;
I always tried to make them hear
And never made them see."

Lee Ann Wray

- - -

WHO DO YOU THINK I AM?

We drove the Indians out of the land,
But a dire revenge these redmen planned--
For they fastened a name to every nook
And every boy with a spelling book
Will have to toil till his hair turns gray
Before he can spell them the proper way.

Eva March Tappan

EVERY DAY I SEE

Smiles and eyes
Waving each time we meet;
Talking, crying eyes
That never speak.

Agnes Pratt

- - -

SELF-IMAGE

Depressed am I,
Lonely, but with great self-pride.
My pride has been shot with arrows
Out of the woods of rumor
Fly arrows tipped with faults
Phantom, witches' arrows
Made real and poisoned
By their venomous, forked tongues.
Why am I their target
Is it that my walk is different?
Do they think, "He holds himself above us"?
Is it because I am quiet?
Why?
I know I'm different from them
Yet arrows they let fly pierce me inside
Without marking my flesh.
Their arrows do not scar me.
I gather in my differences
Like feathers from their arrows
To embellish my proud headdress
You see,

I am an artist.

Albert R. Milk, Jr.

NEW WAY, OLD WAY

Beauty is the old way of life--
The dwellings they decorated so lovingly;
A drum, a clear voice singing,
And a sound of laughter.

You must want to learn from your mother,
You must listen to old men
 not quite capable of becoming white men.
The white man is not our father.
While we last, we must not die of hunger.
We were a very Indian, strong, competent people,
But the grass has almost stopped its growing,
The horses of our pride were near their end.

Indian cowboys and foremen handled Indian herds.
A cowboy's life appealed to them until
 economics and tradition clashed.
No one Indian was equipped to engineer the water's
 flow onto a man's allotment.
Another was helpless to unlock the gate.
The union between a hydro-electric plant and
 respect for the wisdom of the long-haired chiefs
Had to blend to build new enterprises by Indian labor.

Those mighty animals graze once more upon the hillside
At the Fair appear again our ancient costumes
A full-blood broadcasts through a microphone planned
 tribal action.
Hope stirs in the tribe,
Drums beat and dancers, old and young, step forward.

We shall learn all these devices the white man has.
We shall handle his tools for ourselves.
We shall master his machinery, his inventions,
 his skills, his medicine, his planning;
But we'll retain our beauty
And still be Indians!

Dave Martinez
Navajo

LONELINESS

Loneliness is the time between yesterday and today
Loneliness is a sunset without a mountain blue-gray
Loneliness is a sky where exists no planets or stars
Loneliness is, most of all, admitting what you really are

Frances Bazil
Coeur d'Alene

QUOTATIONS -- RELATED TO INDIANS

"NO TURNING BACK"

What can we do about one's skin? We, who are clay blended by the Master Potter, and comes from the kiln of creation in many hues. How can people say one skin is colored, when each has its own coloration? What should it matter that one bowl is dark and the other pale, if each is of good design and serves its purpose well?

Instead of thinking of them as "benighted children of nature" who must be redeemed from the darkness of their superstitions and ignorance, He thought of them as worthy parts of the whole "sea of life" and recognized the fact that degrading individuals may result in degrading the society to which they belong.

When education is presented to the Indian child in the right manner, he will absorb it as readily as does any white child. Educate them from what they already know, not from a totally new, and strange field of experience.

Palengcysi Aoyawayma

"Do a kindness to a white man,
He feels it in his head and his
tongue speaks;
Do a kindness to an Indian, he
feels it in his heart; the heart
has no tongue."

Chief Washakie

A CURRICULUM FABLE

One time the animals had a school. The curriculum consisted of running, climbing, flying, and swimming. All the animals took all the subjects.

The duck was good in swimming, better in fact than his instructor; and he made passing grades in flying, but he was practically hopeless in running. Because he was low in this subject he was made to stay after school and drop his swimming class in order to practice running. He kept this up until he was only average in swimming, but average is acceptable so nobody worried about that, except the duck.

The eagle was considered a problem pupil and was disciplined severely. He beat all others to the top of the tree in the climbing class, but he had used his own way of getting there.

The rabbit started out at the head of the class in running, but he had a nervous breakdown and had to drop out of school on account of so much make-up work in swimming.

The squirrel led the climbing class, but his flying teacher made him start his flying lessons from the ground up instead of from the top of the tree down. He developed charley horses from over exertion at the take-off and began getting C's in climbing and D's in running.

The practical prairie dogs apprenticed their off-spring to a badger when the school authorities refused to add digging to the curriculum.

At the end of the year an abnormal eel that could swim well, run, climb, and fly a little was made valedictorian.

The Kansas City Schools
March 1947

White man is funny. He builds bathroom in his house and cooks outdoors.

Indians cook indoors and build bathroom outside.

Indians build small fire and stand close to it.

White man builds large fire and stand far back from it.

LaSalle Pocatello

CHILDREN LEARN WHAT THEY LIVE

If a child lives with criticism, he learns to condemn.
If a child lives with hostility, he learns to fight.
If a child lives with fear, he learns to be apprehensive.
If a child lives with pity, he learns to feel sorry for himself.
If a child lives with ridicule, he learns to feel shy.
If a child lives with jealousy, he learns to feel guilty.
If a child lives with tolerance, he learns to be patient.
If a child lives with encouragement, he learns to be confident.
If a child lives with praise, he learns to be appreciative.
If a child lives with approval, he learns to like himself.
If a child lives with recognition, he learns it is good to have a goal.
If a child lives with honesty, he learns what truth is.
If a child lives with fairness, he learns justice.
If a child lives with security, he learns that the world is a nice place to live.

"All men were made by the same Great Spirit Chief. They are all brothers. The earth is the mother of all people, and all people should have equal rights upon it. You might as well expect the rivers to run backward as that any man who was born a free man should be contented penned up and denied liberty to go where he pleases..... I only ask of the Government to be treated as all other men are treated.

"I WILL FIGHT NO MORE FOREVER"
Chief Joseph and the Nez Perce War
by Merrill D. Beal

Never judge a man until you have
walked in his mocassins three moons

Anonymous

THE CREATION

There was a time when there was nothing but water. The Father blew on the light foam that would gather upon the water and the foam parted and he called down. "Water people, where are you?" The first time he called, Beaver came up and asked, "Why am I here?" Beaver talked and smoked with Father. Beaver was asked to dive back into the water. Beaver painted himself with bright colors and dived back into the water. Father waited for beaver for three days, but beaver did not come back.

Father blew away the foam again and called, "Water people, where are you?" Otter came up and asked, "Why am I here?" Otter smoked and talked with Father. Otter was asked to dive back into the water. Otter placed bright colors over his body and dived back into the water. Father waited three days, but Otter did not return.

Father separated the foam and again called, "Water people, where are you?" Soon Muskrat, youngest of water people came out of the water and asked, "Why am I here?" Muskrat smoked and talked with Father. Father asked Muskrat to dive back in the water. With bright colors painted over his body, Muskrat dived back into the water and he went very stright and very deep. Father waited.

On the third day, Father saw Muskrat floating in the foam looking very dead. Father looked very sad and cried because He had lost his youngest of water people. Father took dead Muskrat into His hands. As He held Muskrat, Muskrat began to breathe. Father looked at Muskrat, He found mud on the nose of Muskrat. Father tool the mud from the nose of Muskrat and rolled it round and rounq between his fingers. Father rolled the mud round and round between His hands. Father shaped mountains and valleys. Father shaped rivers and oceans, Father shaped our Earth.

Shoshone-Bannock legend of the Creation

A LEGEND

This story corresponds with geological theory that Yellowstone Lake is thought to be older than Yellowstone Canyon; and that at one time the lake drained into the Pacific Ocean, although now it is about two miles from the source waters of the Snake River. Black-spotted trout, a native of Pacific coast waters, were the only fish found in Yellowstone Lake when white men first came to the area.

Narrator: A long time ago there was no river in this part of the country. No Snake River ran through the land. During that time a man came up from the south. No one knows what kind of person he was, except that among his people he was always sticking his nose into everything.

He came through this valley, traveled north past Teton, and then went up on a mountain to what is now called the Yellowstone country. He looked around there and soon found an old lady's camp. She had a big basket of fish in water--all kinds of fish--and the man was hungry.

Man: "I am hungry, will you boil some fish for me?"

Old Lady: "Yes, I will cook some for you, but don't bother my fish in the basket."

Narrator: But he did not obey her. While she was busy cooking, he kept nosing around. At last he stepped on the edge of the basket and spilled the fish. The water spread all over. The man ran fast, ahead of the water, and tried to stop it. He piled some rocks up high, in order to hold the water back. But the water broke his dam and rushed over the rocks. That's where Upper Yellowstone Falls is now. The man ran ahead of the water again, and tried to stop it. The rush of water broke that dam too. That's where lower Yellowstone Falls is today. The water kept on rushing and formed the Yellowstone River.

Then the man ran to the opposite side of the fish basket where water was emptying out of it. He built another dam down the valley where Idaho Falls is now. The flood had become bigger and bigger and though he had built a big dam, the water broke it and rushed on down the valley.

Man: "Here's where I'm going to stop it."

Narrator: But the water had become bigger and swifter and swifter. So it broke that dam and left American Falls where it is today. The man rushed ahead and built two piles of rocks in the form of a half-circle, one pile where Shoshone Falls is now, and one where Twin Falls is now.

Man: "I'll really stop the water this time."

Narrator: But the water filled the dam, broke it, and rushed over the rocks in a giant waterfall. The man ran ahead, down to near where Huntington, Oregon is today. There the valley narrows into a canyon.

Man: "Here's where I'll stop the water, here between these high hills."

Narrator: So he built a dam and walked along on top of it, singing and whistling. He was sure he had stopped the water this time. He watched it coming toward him, sure that he would soon see it stop. It filled the dam, broke it, and rushed on down the canyon. With the rocks and the great flood of water it gouged a deeper canyon. Hell's Canyon, it is called today.

Man: "I give up. I won't build any more dams. They don't stop the water."

Narrator: The river became wide again and very swift. The water went on down to Big River and then on down to the ocean, taking with it the big fish that had spilled out of the old lady's basket. That's why we have only small fish up here. Salmon and sturgeon were carried on down to the ocean, and they have never been able to get back up because of the waterfalls.

The big fish basket that the man tipped over is Yellowstone Lake. The water that spilled ran off in two directions. Some of it made the Snake River. Some of it ran the other way and made the Yellowstone River and then reached the Missouri River. Who was the old lady with the basket of water and the fish? She was Mother Earth. Who was the man who wanted to see everything? He was Ezeppa, or Coyote the culture-hero-trickster related by many different tribes.

Adapted by--
Margaret Loomis

"The birds in the sky and the wind in the grass
told us the earth was our gift from the Father and it
belongs to all."



INDIANS



PROMINENT AMERICAN INDIANS OF THE 20TH CENTURY

American Indians, the first Americans, have left their imprint upon every period of our history as a Nation. In this century, their achievements reach into every facet of national life. They are in the ranks of political and military leadership, business leadership, arts, sports, a variety of professions. This is a selection of Indians who have attained national prominence for their achievements in recent years.

BUSINESS AND PUBLIC LIFE

LOUIS R. BRUCE, JR. (Mohawk) - Executive Board, National Boy Scouts of America; Chairman, President's Advisory Committee on American Indian Affairs; President Arrow, Inc.; former Legislative Director and Executive Director, National Congress of American Indians.

CHARLES CARTER (Choctaw) - Early member of the United States House of Representatives from Oklahoma. From 1907 to 1927. (Deceased).

CHARLES CURTIS (Kaw-Osage) - Former Vice President of the United States. From 1928 to 1933; descendent of Osage and Kaw Chiefs. (Deceased).

VINE DELORIA, JR. (Sioux) - Executive Director, National Congress of American Indians.

REV. FRANCIS PHILIP FRAZIER (Santee Sioux) - Missionary to the Sioux: General Superintendent of Missions and all Indian Congregational Churches in South Dakota and Nebraska.

W. W. HASTINGS (Cherokee) - Early member of the United States House of Representatives from Oklahoma. From 1923 to 1935. (Deceased).

OVERTON JAMES (Chickasaw) - Governor of the Chickasaw Nation; Official of the Oklahoma State Department of Education.

WILLIAM W. KEELER (Cherokee) - Chairman of the Executive Committee, Phillips Petroleum Co.; Chairman, Secretary Udall's Task Forces on Indian Affairs (1961) and Alaska Native Affairs (1962); Chairman, National Military Petroleum Advisory Board; Founder, Cherokee Foundation.

ROBERT L. OWEN (Cherokee) - One of the first two United States Senators from Oklahoma. From 1907 to 1925. (Deceased).

ELI SAMUEL PARKER (Seneca) - First Indian to serve as Commissioner of Indian Affairs (1869-1871). Was Brigadier General in the Union Army; drew up articles of General Robert E. Lee's surrender at Appomattox Courthouse. (Deceased).

BENJAMIN REIFEL (Rosebud Sioux) - Member of the United States House of Representatives from South Dakota. From 1960 to present.

WILLIAM G. STIGLER (Choctaw) - Former Oklahoma State Senator and later a member of the United States House of Representatives.

FEDERAL GOVERNMENT EXECUTIVES

JOHN H. ARTICHOKER (Oglala Sioux) - Superintendent, Northern Cheyenne Indian Agency, Lame Deer, Montana.

WILLIAM B. BENGE (Cherokee) - Chief, Branch of Law and Order, Bureau of Indian Affairs, Washington, D. C.

ROBERT L. BENNETT (Oneida) - Commissioner of Indian Affairs, Washington, D. C.

CORNELIUS C. CARSHALL (Choctaw) - Assistant Area Director, Bureau of Indian Affairs, Muskogee, Oklahoma.

JOHN O. CROW (Cherokee) - Associate Director, Bureau of Land Management, U. S. Department of the Interior; formerly an official of the Bureau of Indian Affairs.

DR. LIONEL DE MONTIGNY (Turtle Mountain Chippewa) - Physician, State Health Department, Oklahoma City, Oklahoma.

ERNEST V. DOWNING (Cherokee) - Executive Officer, Oklahoma City Area, U. S. Public Health Service.

HOWARD S. DUSHANE (Pawnee) - Superintendent, Cheyenne River Indian Agency, Eagle Butte, South Dakota.

DARRELL D. FLEMING (Cherokee) - Assistant Area Director, Bureau of Indian Affairs, Minneapolis, Minnesota.

ALLAN W. GALBRAITH (Spokane) - Assistant Area Director, Bureau of Indian Affairs, Portland, Oregon.

FORREST J. GERARD (Blackfeet) - Chief, Office of Tribal Affairs, Division of Indian Health; currently on Fellowship in Congressional Operations sponsored jointly by U. S. Civil Service Commission and American Political Science Association.

JAMES P. HOWELL (Cherokee) - Superintendent, Ft. Berthold Indian Agency, New Town, North Dakota.

LLEWELLYN KINGSLEY (Nebraska Winnebago) - Superintendent, Pine Ridge Indian Agency, Pine Ridge, South Dakota.

PRESLEY T. LABRECHE (Blackfeet) - Superintendent, Flathead Indian Agency, Dixon, Montana.

FRED H. MASSEY (Choctaw) Assistant Commissioner, Bureau of Indian Affairs, Washington, D. C.

WILLIAM MEHOJAH (Kaw) - Superintendent, Turtle Mountain Indian Agency, Belcourt, North Dakota.

REGINALD C. MILLER (Stockbridge) - Superintendent, Red Lake Indian Agency, Red Lake, Minnesota.

ROLAND E. MILLER (Stockbridge) - Assistant Area Director, Bureau of Indian Affairs, Aberdeen, South Dakota.

J. LEONARD NORWOOD (Cherokee) - Assistant Deputy Commissioner, Bureau of Indian Affairs, Washington, D. C.

BERNARD OLD COYOTE (Crow) - Coordinator of Job Corps Activities for the U. S. Department of the Interior.

JOHN L. PAPPAN (Kaw) - Superintendent, Fort Hall Indian Agency, Fort Hall, Idaho.

KENNETH L. PAYTON (Cherokee) - Superintendent, Mescalero Indian Agency, Mescalero, New Mexico.

CLYDE W. PENSONEAU (Absentee Shawnee & Kickapoo) - Superintendent, Hopi Indian Agency, Keams Canyon, Arizona.

REGINALD W. QUINN (Sisseton Sioux) - Superintendent, Seminole Indian Agency, Hollywood, Florida.

JAMES B. RING (Sioux) - Assistant Area Director, Bureau of Indian Affairs, Phoenix, Arizona.

JAMES E. SAYERS (Chippewa) - Assistant Area Director, Bureau of Indian Affairs, Portland, Oregon.

HAROLD W. SCHUNK (Yankton Sioux) - Superintendent, Rosebud Indian Agency, Rosebud, South Dakota.

THOMAS TOMMANEY (Creek) - Superintendent, Haskell Institute, Lawrence, Kansas.

WILMA L. VICTOR (Choctaw) - Superintendent, Intermountain School, Brigham City, Utah.

ERMA H. WALZ (Cherokee) - Chief, Tribal Operations Office, Bureau of Indian Affairs, Washington, D. C.

JOSE A. ZUNI (Isleta Pueblo) - Superintendent Consolidated Ute Indian Agency, Ignacio, Colorado.

SPORTS WORLD FIGURES

CHARLES ALBERT BENDER (Chippewa) - Major League Baseball. (Deceased).

WILLIAM DIETZ (Oglala Sioux) - Played football on the famous teams of 1909-10-11 Carlisle Indian School. Art Instructor at Carlisle and Assistant Football Coach under the famous Glenn S. Warner. Dietz coached at Washington State College, Purdue and other prominent colleges. He had an impressive coaching career, sending two teams to the Rose Bowl. A former coach of the Boston Redskins in the National Football League.

EDWARD MC DANIEL (Choctaw) - Professional football player and wrestler.

BILLY MILLS (Oglala Sioux) - United States Marines; Athlete; winner of 1964 Olympic Gold Medal for the 10,000 meter race in Tokyo.

ALLIE REYNOLDS (Chickasaw) - Major League baseball player (retired); Hall of Fame, Oklahoma State University (1958); Player of the Year Award, New York. Sports Writers (1951); President, Atlas Mud Co. of Oklahoma City; Sports Director for numerous State and National organizations.

TOM STIDHAM (Creek) - Athlete and Coach. Outstanding athlete at Haskell Institute Coach at Northwestern, Oklahoma University, Marquette and the Baltimore Colts Stidham Hall at Haskell is named for him. (Deceased).

JAMES F. (JIM) THORPE (Oklahoma Sac & Fox) - Outstanding all-around athlete; Olympic Champion (1912) decathlon and pentathlon (record stood for 20 years). (Deceased).

THE PROFESSIONS

ELIZABETH ROE CLOUD (Chippewa) - Former teacher; National Chairman of Indian Welfare for General Federation of Women's Clubs for 8 years; National Mother of the Year Award (1950). (Deceased).

ELLA DELORIA (Standing Rock Sioux) - Noted anthropologist and lecturer. Awarded the 1943 Indian Achievement Medal; published a study "Dakota Texts" which is Volume XIV of the American Ethnological Society, "The Sun Dance of the Oglala Sioux."

DAVID P. DELORME (Turtle Mountain Chippewa) - Specialist in economics. Recipient of the John Hay Whitney Fellowship as well as other scholar and teaching fellowships. Visiting Professor of Economics, Director of the Oklahoma Council on Economic Education.

DR. GEORGE FRAZIER (Santee Sioux) - Former Bureau of Indian Affairs physician stationed on Santee, Lower Brule, Crow Creek and Rosebud Reservations. Performed outstanding work in the treatment of trachoma.

BEATRICE MEDICINE GARNER (Standing Rock Sioux) - Anthropologist. Recipient of Noyes, Illinois Federation of Women's Clubs, John Hay Whitney and the American Council of Learned Societies; scholar and fellowships.

DR. L. ROSA MINOKA HILL (Mohawk) - Humanitarian; first Indian woman physician. (Deceased).

WAUHILLAU LA HAY (Cherokee) - Newspaper woman, prominent in fields of public relations, radio, and television. Staff of Washington Daily News and Scripps Howard.

JOHN JOSEPH MATTHEWS (Osage) - Rhodes scholar; author; "Wahkontah, " "Talking to the Moon," and "The Osages."

D'ARCY MC NICKLE (Flathead) - Author of numerous stories and articles and several books about Indians; formerly an employee of the Bureau of Indian Affairs.

WILLIAM W. H. PILCHER (Omaha) - A successful businessman. Active in civic and community affairs. Mr. Pilcher donated his outstanding collection of Omaha Arts and Crafts to the Nebraska State Historical Society where it is on permanent display.

DR. ALBERT REIFEL (Rosebud Sioux) - Physician, Veterans Administration, Specialist in internal medicine. Brother of Benjamin Reifel, U. S. House of Representatives, and Alexander Reifel, Civil Engineer.

EVELYN YELLOW ROBE (Rosebud Sioux) - Ph. D. in speech and audiology, recorded Dakota language; recipient of Whitney and Ford Foundation Fellowships; numerous awards; served on Vassar College faculty; presently on staff of Northwestern Medical School.

EDWARD ROGERS (Chippewa) - Former President, District Bar Association; Former Vice President, National Congress of American Indians; "Outstanding County Attorney of the United States" Award (1962).

RAMON A. ROUBIDEAUX (Rosebud Sioux) - Lawyer; Assistant Attorney General (South Dakota). City Attorney, Ft. Pierre, South Dakota and States Attorney for Stanley County, South Dakota. Former Chairman Sioux Nation Advisory Council and the American Indian Political Advisory Committee.

TILLIE WALKER (Ft. Berthold Hidatsa) - National representative for the American Indian Program of the American Friends Service Committee.

JOSEPH WICKS (Cherokee) - Superior Court Judge, Attorney (Washington State).

MILITARY

ERNEST CHILDERS (Creek) - Medal of Honor Winner, World War II, Oklahoma Distinguished Service Cross, the first medal of its kind to be presented to anyone in the State of Oklahoma.

JESSE CHISHOLM (Cherokee) - Blazed trail from Texas, across Oklahoma to railroad shipping points in Kansas (Chisholm Trail - now U. S. Highway 81). (Deceased)

JOSEPH J. (Jocko) CLARK (Cherokee) - Admiral, U. S. Navy. (Deceased).

IRA HAYES (Pima) - U. S. Marines. Mt. Surabachi flag raising, Iwo Jima, World War II. (Deceased)

JACK MONTGOMERY (Cherokee) - Medal of Honor Winner, World War II.

MITCHELL RED CLOUD (Wisconsin-Winnebago) - Medal of Honor Winner, Korean conflict. (Deceased)

CLARENCE TINKER (Osage) - General, U. S. Air Force (Tinker Air Force Base in Oklahoma named in his honor). (Deceased)

ARTISTS AND ENTERTAINERS

Space limitations allow only a partial listing of the numerous Indian artists and craftsmen who have achieved prominence in their respective professions. Further inquiries may be addressed to: The Indian Arts and Crafts Board, Room 4004, U. S. Department of the Interior, Washington, D. C. 20240.

ATALOA - MARY STONE (Chickasaw) - Singer and storyteller of Indian songs and myths: author of articles on Indian arts and crafts.

F. BLACKBEAR BOSIN (Comanche-Kiowa) - Artist; illustrator. Recipient of numerous national awards for his paintings; one-man exhibitions; work represented in many major museum collections. Owns and operates Great Plains Studio (commercial art and display) in Wichita, Kansas.

JIMALEE H. BURTON (Cherokee) - Artist; poet, journalist; lecturer.

WOODY COCHRAN (Cherokee) - Artist; educator. Instructor, Art Department, University of Tulsa, Tulsa, Oklahoma.

AMANDA CROWE (Cherokee) - Wood sculptor, craftsman, educator. Instructor of wood carving, Cherokee High School, Cherokee, North Carolina. Board of Directors; Qualla Arts and Crafts Mutual (Cherokee Indian craftsmen's cooperative), Cherokee, North Carolina.

WOODROW CRUMBO (Potawatomi) - Artist; muralist; educator; Indian dancer, Curator, El Paso Museum of Art, El Paso, Texas.

DR. FREDERICK J. DOCKSTADER (Navajo) - Anthropologist; author; silversmith; artist; educator. Director, Museum of the American Indian, Heye Foundation, New York, New York; Chairman, Indian Arts and Crafts Board, U. S. Department of the Interior; Fellow, Cranbrook Institute of Science, the American Association for the Advancement of Science, and American Anthropological Association; Author, "The Kachina and the White Man" (1954), "Indian Art in America" (1960) and "Indian Art in Middle America" (1964).

- BRUMMETT ECHOHAWK (Pawnee) - Artist; illustrator; writer-cartoonist-lecturer. Creator of "Little Chief" cartoon strip.
- TEX FOSTER (Cherokee) - Movie actor; lecturer; TV and radio personality; also received several awards for undercover narcotics work (U. S. Junior Chamber of Commerce - (1952)).
- CARL GORMAN (Navajo) - Artist. Recipient of many national awards for his paintings; Manager, Navajo Arts and Crafts Guild (Navajo tribal enterprise), Window Rock, Arizona.
- ALLAN HOUSER (Apache) - Artist, sculptor; illustrator; educator. Recipient of numerous honors including Guggenheim Fellowship (1948), Palmes Academiques, French Government (1954). Instructor of sculpture and painting, Institute of American Indian Arts, Bureau of Indian Affairs, U. S. Department of the Interior, Santa Fe, New Mexico.
- OSCAR HOWE (Yankton Sioux) - Artist; muralist; illustrator; educator. Recipient of numerous national awards for his paintings; one-man shows in major United States museums. Artist-in-Residence and Assistant Professor of Creative Arts, Fine Arts Department, University of South Dakota, Vermillion, South Dakota.
- WAYNE WOLF ROBE HUNT (Acoma Pueblo) - Silversmith; artist; author-illustrator; lecturer; Indian dancer. Operates a craft shop in Tulsa, Oklahoma, featuring his distinctively designed silver and turquoise jewelry.
- FRED KABOTIE (Hopi) - Artist; muralist; author and illustrator; educator. Recipient of many national and international honors in art and humanities; including the Guggenheim Memorial Fellowship (1945), Indian Achievement Award (1949), and Palmes Academiques of the French Government (1954). Field Representative Indian Arts and Crafts Board, U. S. Department of the Interior, Second Mesa, Arizona.
- YEFFE KIMBALL (Osage) - Artist; author; lecturer; Exhibited widely throughout the United States and Europe. Works in collections of major United States Museums.
- OTELLIE LOLOMA (Hopi) - Sculptor; ceramist; educator. Instructor of ceramics and ceramic sculpture, Institute of American Indian Arts, Bureau of Indian Affairs, U. S. Department of the Interior, Santa Fe, New Mexico.
- SOLOMON MC COMBS (Creek) Artist; muralist; illustrator. Recipient of numerous national awards for his paintings. One-man exhibitions in major museums throughout the United States. Presently employed as an Illustrator, U. S. Department of State, Washington, D. C.
- ELLA LEBOW (Cherokee) - Craftsman; educator. Director, Sioux Indian Museum and Craft Center, operated by the Indian Arts and Crafts Board, U. S. Department of the Interior, Rapid City, South Dakota.

MARIA MARTINEZ (San Ildefonso Pueblo) - Potter; widely acclaimed for her distinctive blackware pottery. Recipient of many honors, including Craftsman Medal, American Institute of Architects (1954), Palmes Academiques of the French Government (1954), Honorary Degree conferred by the University of Colorado; "Maria, the Potter of San Ildefonso", monograph, by Alice Marriott.

EDNA H. MASSEY (Cherokee) - Artist; interior designer; textile designer. Arts and Crafts Specialist, Bureau of Indian Affairs, U. S. Department of the Interior, Washington D. C.

AL MOMADAY (Kiowa) - Artist; muralist; educator. Recipient of numerous national awards for his paintings. Instructor and Principal, Jemez Day School, Jemez, New Mexico.

GEORGE MORRISON (Chippewa) - Artist; educator. Recipient of numerous national awards. Widely exhibited throughout the United States and Europe.

LLOYD H. NEW (Cherokee) - Designer; educator. Under the professional name LLOYD KIVA, widely acclaimed for his textile and fashion designs, with shops located in Scottsdale, Arizona, and Santa Fe, New Mexico. Director Art Department, Institute of American Indian Arts, Bureau of Indian Affairs, U. S. Department of the Interior, Santa Fe, New Mexico; Commissioner Indian Arts and Crafts Board, U. S. Department of the Interior; Vice President, Heard Museum, Phoenix, Arizona, and Associate Member, American Institute of Design.

NIEL PARSONS (Blackfeet) - Artist; educator. Instructor of painting, Institute of American Indian Art, Bureau of Indian Affairs, U. S. Department of the Interior, Santa Fe, New Mexico.

PAT PATTERSON (Apache-Seneca) - Artist, muralist, sculptor. Director of Woolaroc Museum, Bartlesville, Oklahoma.

RAY PRICE (Cherokee) - Band leader, Country and western music.

MARVIN RAINWATER (Cherokee) - Writes and sings country and western music.

WILL ROGERS, JR. (Cherokee) - Actor; entertainer; former member of the United States House of Representatives.

C. TERRY SAUL (Choctaw) - Artist. Recipient of numerous national awards for his paintings. Illustrator for Phillips Petroleum Company.

FRITZ SCHOLDER, JR. (Mission) - Artist; educator. Instructor of painting, Institute of American Indian Arts, Bureau of Indian Affairs, U. S. Department of the Interior, Santa Fe, New Mexico.

RONALD SENUNGETUK (Eskimo) - Silversmith; designer; educator. Professor, Art Department, University of Alaska, College, Alaska.

JAY SILVERHEELS (Mohawk) - Actor; former champion athlete (boxing, wrestling, lacrosse, hockey, football and track); has appeared in numerous movies; on TV as "Tonto" in the Lone Ranger series.

KEELY SMITH (Cherokee) - Singer; television, recording artist.

KAY STARR (Cherokee) - Singer; entertainer, television and recording artist.

WILLARD STONE (Cherokee) - Sculptor. Commissioned to do portrait busts of famous Americans including Sequoyah, Will Rogers, Thomas Gilcrease and others, for museums and public memorials; recipient of numerous national awards; one-man exhibits in museums throughout the United States.

MARIA TALLCHIEF (Osage) - Formerly Prima Ballerina of New York City Center Ballet. Life story, "Bird of Fire", by Olga Maynard.

MARJORIE TALLCHIEF (Osage) - Solo Ballerina, presently with Paris Opera Ballet.

TE ATA - Mary Thompson Fisher (Chickasaw) - Singer; storyteller - Indian songs and myths. Has performed throughout Europe and the United States.

PABLITA VELARDE (Santa Clara Pueblo) - Artist; muralist; lecturer; author-illustrator. Recipient of the Palmes Academique of the French Government (1954), and other awards; author-illustrator of "Old Father, the Story Teller", a book of tribal legends.

CARL A VICENTI (Jicarilla Apache) - Artist; illustrator; educator. Instructor of art, Intermountain School, Bureau of Indian Affairs, U. S. Department of the Interior, Brigham City, Utah.

JOSEPHINE M. WAPP (Comanche) - Craftsman; educator. Instructor of traditional Indian art techniques, Institute of American Indian Arts, Bureau of Indian Affairs, U. S. Department of the Interior, Santa Fe, New Mexico.

GEORGE SMITH WATCHETAKER (Comanche) - "War" Dancer; lecturer; artist. Recipient of numerous awards for Plains Indian Dancing, including National and World Indian Fancy Dance Championships. Charter member, American Indian Artists Association, Lawton, Oklahoma.

RICHARD WEST (Cheyenne) - Artist; muralist; sculptor; illustrator; educator. Recipient of numerous national awards for his paintings and sculpture. Director, Art. Department, Bacone College, Bacone, Oklahoma.

Added: THE PROFESSIONS

DR. WILLIAM J. BENHAM, JR. (Mixed blood Creek) Head of the educational program in the Navajo area of the Bureau of Indian Affairs. Included in his work has been the establishment of English as a Second Language Program and establishing Navajo Area Goals which gave the programs a new sense of direction and purpose.

United States Department of the Interior
Bureau of Indian Affairs
May 1966

FOR FURTHER READING

There are thousands of books and publications on the American Indian. We surveyed many and suggest the following, pertaining to our locality, easy accessibility for the classroom teacher, and these should be of interest to the Indian and non-Indian student. The Idaho State Department of Education, Indian Education, has compiled a booklet, Books About Indians and Reference Material to be used in conjunction with this handbook.

Books, Publications and Magazine References are from:

- (a) The National Geographic
- (b) The Instructor
- (c) Grade Teacher
- (d) Arizona Highways
- (e) Bureau of Indian Affairs
- (f) Department of the Interior

HISTORY & CULTURE

The American Heritage Book of Indians

New York, Simon & Schuster 1961. A beautifully illustrated history. Text is advanced for young reader

Indian Art of the Americas

LeRoy H. Appleton, N.Y. Scribners & Co. 1950. Surveys art styles and designs from all major Indian art areas in North and South America. A wealth of material in color and design combinations

Education for Cultural Change

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ART

"Many Faces of Mankind"

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PEOPLE

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By Edith Markham Wallace, Seattle, Washington. September 1964, Grade Teacher, page 193-264. 142 school children turned in drawings of forests, flowers, boats, mountains, totem poles, dog teams, northern lights. A 13 year old orphan Indian boy, Benny Benson drew the Big Dipper, North star over it and eight gold stars in a blue field. He saw it from his dormitory window. Blue for the Alaskan sky and for-get-me-not was the State flower. Benny won \$1,000 for education or a trip to Washington to present the flag to the President - he took the money for education.

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"Weaver of Rugs"
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Education of the Indian Adult-Community Development in Indian Education

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Education for the Adult Indian Community

Robert A. Rossell Jr., Indian Education Center, Arizona State University, Tempe, Arizona, 1964, \$4.95

Indian Teacher Aide Handbook

Steere and Kukulski, U. S. Office of Economic Opportunity and College of Education, Arizona State University, December 1965
\$2.00

The Pima Yesterday and Today

A resource social studies unit on the Pima Indians of Arizona
\$1.95

Indian Reservations of Idaho, Oregon, and Washington

Compiled by E. L. Wright, Mary Mitchell, Maries Schmidt.
U. S. Department of the Interior, Bureau of Indian Affairs,
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U. S. Department of the Interior - Basic Goals for Elementary Children

Beginning Level and Level One

Levels Two and Three

Levels Four, Five and Six

Levels Seven and Eight

Order from: Publications Service, Haskell Institution, Lawrence,
Kansas

Answers to Questions About American Indians

U. S. Government Printing Office, Washington, D. C. 20402 20¢

Glassroom Activities Related to Natural Resources

Edgar L. Wright, A. Golden Kilburn & Helen C. Payne, Haskell Institution, Lawrence, Kansas

Children's Views of Themselves

Association of Childhood Education International, 3615 Wisconsin Avenue N. W., Washington 20016 75¢

SECONDARY SCHOOL INFORMATION

Colleges and Universities with Indian Scholarship Programs

ALASKA

Sheldon Jackson Junior College, Sitka 99835 (Alaskan Natives)
University of Alaska College, 99735 (Alaskan Natives)

ARIZONA

Arizona State University, Tempe 85281 (Arizona Indians)
Grand Canyon College, Phoenix 85000
University of Arizona, Tucson 85700 (Arizona Indians)

COLORADO

Fort Lewis Agriculture and Mechanical College, Durango 81301

IOWA

Grinnell College, Grinnell 50112

KANSAS

Friends University, Wichita 67200

KENTUCKY

Union College, Barbourville 40906 (Eastern Cherokees)

MICHIGAN

University of Michigan, Ann Arbor 48103

MINNESOTA

Gustavus Adolphus College, St. Peter 56082
University of Minnesota, Morris Branch, Morris 56267

MONTANA

Rocky Mountain College, Billings 59101

NEW JERSEY

Farleigh-Dickinson University, Rutherford 07070

NEW MEXICO

University of New Mexico, Albuquerque 87100

NEW YORK

Cornell University, Ithaca 14850 (New York State Indians)

NORTH DAKOTA

North Dakota State School of Science, Wahpeton 58075
University of North Dakota, Grand Forks 58201

SECONDARY SCHOOL INFORMATION (Continued)

OKLAHOMA

Bacone College, Bacone 74420

Oklahoma Presbyterian Center, Durant 74701

St. John's Hospital School of Nursing, Tulsa 74100

University of Oklahoma, Norman 73069 (Cherokee Students)

OHIO

Western College for Women, Oxford 45056

Wilmington College, Wilmington 45177

PENNSYLVANIA

Pennsylvania Hospital School of Nursing, Philadelphia 19100

SOUTH DAKOTA

Huron College, Huron 57350

UTAH

Brigham Young University, Provo 84601

VIRGINIA

Hampton College, Hampton 23360

Additional information may be obtained from the Bureau of Indian Affairs, U. S. Department of the Interior, Washington, D. C. 20242.